



ADMONITION TO THE PEOPLE OF ENGLAND:

WHEREIN ARE ANSWERED, NOT ONLY THE
flaunderous vntruethes, reprochfully vt-
tered by Martin the Libeller, but also many other
Crimes by some of his broode, obiected gene-
rally against all Bishops, and the chiefe of the
Cleargie, purposely to deface and
discredite the present state of
the Church.

*Detraitor & libens auditor, uterque
Diabolum portat in lingua.*

Seene and allowed by authoritie.

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Queenes most excellent Maiestie.*

1 5 8 9.

Tho: Barker Coll: 90: Socinus ejectus





TO THE READER.

I Am not ignoraunt (Gentle Reader) what daunger I drawe vpon my selfe, by this attempt to answere the quarrels and slaunders of late time published in certaine Libelles, against the Bishops and other chiefe of the Clergy of the Church of England. We see the eagernesse & boldnesse of their spirit that bee the authors of them: we taste already the bitternes of their tongues and pennes. The raging furie of their reuenge vpon all which they mislike, themselves dissemble not, but lay it downe in words of great threatnings. I must needs therefore looke for any hurt, that venemous, scoffing, and unbridled tongues can worke toward me. And how should I hope to escape that, when the Saints of God in Heauen doe feele it? In the course of their whole Libell, when they speake of Peter, Paul, or the Blessed Virgin Marie, &c: whome other iustly call Saintes, their phrase in derision is, Sir Peter, Sir Paule, Sir Marie. Surely it had becommed right well the same vnmodest Spirite, to haue saide also Sir Christ, and so throughly to haue bewrayed himself. Seeing they haue sharpened their tongues and heartes against heauen, we poore creatures on earth must bee content in our weaknesse to beare them. The darts, I confesse, of deceite full and slaunderous tongues, are verie
A.ij, Sharpe,

To the Reader.

Sharpe, and the burning of the woundes made by them, will as hardly in the hearts of many bee quenched, as the coales of Iuniper. But I thanke God I feare them not, though they bring mee greater harme, eyther in credite, liuing or life; then I trust that God that seeth, knoweth, and defendeth the trueth, will suffer them. Ambrose beeing in case somewhat like, sayeth thus, Non tanti est vnus vita, quanti est dignitas omnium Sacerdotum. If I therefore shoulde hazarde the one for the defence of the other: I trust the godlye woulde iudge that I did that duetie which I owe to the Church of God, and to my brethren of the same function and calling.

What is the cause why wee bee with such spight and malice discredited? Surely, because as the duty of faythfull Subiectes dooth binde vs, liuing in the state of a Church reformed, we doo indenuour to preserue those Lawes, which her Maiesties authoritie and the whole state of the Realme hath allowed and established, and doe not admitte a newe platforme of gouernment, deuised, I knowe not by whome.

The reasons that mooue vs so to doe, are these two. First, wee see no prooffe brought out of the word of God, that of necessitie such forme of Gouvernement ought to be: Secondly, that by the placing of the same, it woulde bring so many alterations and inconueniences, as in our opinion woulde bee dangerous to the Prince and to the Realme. Some of those inconueniences I haue in this treatise laid downe, and leaue them to the consideration of them, whom God hath set in place of gouernment.

It may be some will iudge that I am worldly affected,
because

To the Reader.

because I shewe my selfe so much grieved with losse of our credite, and hinderance of good name among the people. In trueth, although a goodly Minister should haue no worldly thing so deere vnto him, as his credite: yet if the hurt went no further then to our selues, wee should make lesse account of it. But, seeing by our reproche and infamie, the doctrine which wee teache is greatly hindered, we ought by all lawfull meanes to defend it. Christ himselfe, in this respect, answered such reproches, as the enemies objected against him. As, that hee vvas a friende vnto Publicanes and sinners: That hee vvrought his miracles by the power of Beelzebub: That hee broke the Sabbath day: That hee was a Samaritane: That hee had a deuill &c. Saint Paul also to the Corinthians against his Aduersaries sheweth, that hee was not a vaine Promiser: That hee was not light and vnconstant, and a wauering Teacher: That hee did not teache craftily, or corruptly dispensing the worde of God: That hee did not teach ambitiously, as seeking his owne glorie &c. The like did a number of learned Fathers of the Primitiue Church, at large answering those vile and reprochfull Slaunders rayfed against the Christians in those dayes. Augustine in a whole woorke answered Assertions falsly fashed vpon him: and so did many other. Wee seeke not therein our owne prayse and commendation. If I doe insert particular prayses and commendations, I must say vnto the Libellers, as S. Paul sayde to the Corinthians, Si insipiens fui in laudando, vos me coegistis. If I haue bene foolish in ouermuch praising, your immodest reproches, vntrueths, and slaunders

Marth. 9.

Marth. 12.
Iohn 8.

Tertul.
Iustin.
Melito, &c.

To the Reader.

do drine me to it. In this mine answere, I seeke not to
satisfie all kinde of men, but onely the moderate and god-
ly. For the malicious Back-biter & Rayler will neuer be
satisfied: but the more he is answered, the worse he will
be. If my defence may take moderate place with the bet-
ter sort, I shall be glad: if not, I may not be excessively
griued with sorowe, but I must say with Paul, Gloria
nostra hæc est, testimonium conscientiæ nostræ.
And with Iob, Ecce in cælis testis meus. This wit-
nesse in heauen, and the witnesse of our owne heart and
conscience, is sufficient to comfort vs. And for our fur-
ther helpe, we must pray with Dauid, who was lamen-
tably beaten and bitten with viperous tongues, Leade
vs, O Lorde, in thy righteousnesse, because of our
enemies: make thy way plaine before vs. This
God I trust, will deliuer vs from the daunger of euill
tongues, and open their eyes and hearts, that they
may see and vnderstande what hinderance
they bring to the Gospel of Christ, which
they will seeme to professe so
earnestly. Amen.

(..)

T. C.

Tho: Cooper Bp: of Winton:

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AN ADMONITION

to the Church and people of England, to take heede of the contempt of those Bishops and Preachers, which God hath sent to them as messengers to bring vnto them the doctrine of their saluation.



When I call to my remembrance, the loathsome contempt, hatred, and disdain, that the most part of men in these dayes beare, and in the face of the vworld declare towarde the Ministers of the Church of God, as wel Bishops as other among vs here in Englande: my heart can not but greatly feare & tremble at the consideration thereof. It hath pleased God novv a long time most plentifully to povvre dovne vpon vs his manifold & great benefits of vwealth, riches, peace and quietnesse, euen in the midst of the flames of discord, dissention and miserie round about vs, yea, and that more is, by the space of these thirtie yeeres, by the continual preaching of the Gospel hath called vs vnto him (as before time he called his chose people of the Ievves by his Prophets) and yet do vve not only not shew any found token, either of our returning to him

B. j.

that

that called vs, or of our thankefull receiuing his worde which he hath sent vs, or of conforming our liues thereunto, as hee willeth vs: but also euidently to the eyes and eares of all men, shew our hatred and misliking of those reuerend persons, whome it hath pleased God to vse as his messengers to call vs vnto him, and as his instruments to bring vnto vs the glad tidings of the Gospel, which before with sworde and fire was taken from vs. For who seeth not in these dayes, that hee who can most bitterly inueigh against Bishops and Preachers, that can most boldly blaze their discredits, that can most vncharitably slaunder their liues and doings, thinketh of himselfe, and is esteemed of other, as the most zealous & earnest furtherer of the Gospel? Yea, they thinke it almost the best way, & most ready, to bring themselues in credite and estimation with many. A lamentable state of time it is, wherein such vntemperate boldnesse is permitted without any bridle at all. What man therefore that feareth God, that loueth his Church, that hath care of his Prince and countrey, can remember this thing, and not dread in his heart the sequele thereof? When the *Israelites* derided and contemned the Prophets which God had sent among them, his wrath was so kindled, that hee brought the *Assyrians* vpon them to their confusion. When the tribe of *Iuda* did the like to *Jeremie* and other messengers of God, they

4. Reg. 17.
& 18.

4. Reg. 24.

they were cast into the captiuitie of *Babylon*.
When the Iewes reprochefully vsed Christ,
and with vicked flaunder persecuted his Apo-
stles that brought to them the light of saluati-
on, their Citie and Temple vvas burned, their
people slaine, and (as Christ threatned) their
countrie made desolate, and giuen ouer to the
spoyle. And shall wee thinke that God vvill not
remaine the same God tovvard vs? Is his minde
changed? is his iustice flaked? is his hand short-
ned, that either he wil not, or cannot reuenge, as
he hath bin wont to doe? No (good Christians)
let vs neuer deceiue our selues with such vaine
and godlesse cogitations. God remaineth al-
wayes one, and is not mutable. His benefits to
the Israelites and Iewes were neuer greater, then
they novv these many yeeres haue bene toward
vs: they were neuer more earnestly, cyther by
Gods blessings allured, or by preaching called
to repentance then vve haue bene. And yet our
vnthankfulnessse, in some respectes is greater
then theirs, and our vncourteous vsing of his
messengers not much inferiour: yea, if the willes
of many were not brided by Gods singular
grace, in our Prince and gouernours, it is to bee
feared, it woulde shewe it selfe as outragious as
theirs did. Vve haue iust cause therefore to feare
the like plague, which they in like case sustained:
And surely, it cannot bee, but that it hasteneth
fast vpon vs.

Matth. 23.
Luke 13.

B.ij.

Obiection.

Obiection.

But some will say (I knowe) That I doe great iniury to the Prophets, the Apostles, and other messengers of God, to compare them with such wicked men, such blinde guides, such couetous hypocrites, such antichristian Prelates, such symoniacall Preachers, as our Cleargie men now are.

Answer.

I doe not compare them (good Reader) in worthines of grace and vertue, but in likenesse of office and ministerie. These haue brought vnto this realme, the same light of the Gospell, the same trueth of doctrine, the same way of saluation, that the Apostles brought to the people of God in their time. They are the mouth of God whereby hee speaketh to vs and calleth vs to his knowledge, as hee did his chosen by other in the Primitiue Church. And howsoeuer by the libertie of this time, it pleaseth men in the heate of their spirite to Boyle out with reprochfull choler against them: yet I am sure, they are not able to vse more bitter and vncourteous speech, then the like affection vttered against the Prophets, against Christ himself, and his Apostles, as after more euidently shall appeare. I knowe, they being but fraile and sinfull men in comparison of those blessed Saintes of God beforetime, may giue more iust cause of reproche, and minister more matter to euill tongues, then they did: And yet I doubt not but the tenth part of that euil that vnthankfull mindes

minde vtter against them, shall neuer be found to be true. They that haue the feare of God, will not rashly iudge of other, and christian charitie will hide the blemishes and faultes of their brethren, and specially of the preachers of the gospell sincerely teaching Gods trueth. Charitie woulde consider, that the times are dangerous, and that wee are lighted into these corrupt and perillous last daies, whereof Christ prophesied in the Euangelists, and therefore may thinke our selues thrise happy, if wee haue tollerable Ministers, though they bee farre from that rule that Christian perfection requireth.

These dayes bee like the times *Nazianzen* Apolog. writeth of. *When they heare any thing spoken of a Minister or Priest, they by and by conceiue that of all, which is reported of one. And wee are become a Theater, not to Angels and men, (as that Champion Saint Paul saith,) But wee are become a Stage to the most vile and abiect men at all times, and in all places, in the Streetes, in Shoppes, at Tables, at feasts, at Councils, euen to the very playing scaffoldes, which I speake with teares, and are scoffed at, euen of the vile and contemptible players, &c.*

The time was (saith Caluine) when no man durst open his mouth against the Ministers or Preachers of the worde: But nowe there is no speech more plausible. None of these base persons would speake a word, if they did not see themselves backed by men of great authority, and receiue reward for so dealing. Such vntrueths

would ſoone vaniſh and bee forgotten, unleſſe they were nourished by them for whoſe pleaſure they were deuised. It may be hardly thought, that the true zeale of God, and loue of his Goſpell is in that heart, that can eaſily breake out to the diſcrediting of the miniſters and teachers therof. They would rather ſigh in their hearts and groane in their conſciences, and pray vnto God in the ſpirit of mildenes, to take away ſuch blemiſhes from the face of his Church, and to amende the faults thereof, if not all at once; yet by little and little, as to his gracious prouidence might ſeem beſt. For ſurely where hatred and contempt of the miniſters is, there all goodnes muſt needes growe to confuſion. And that maketh mee to feare, that to our great euil, the ruine of the goſpell is at hand among vs. For where God is loued and feared, there his word is imbraced, and his miniſters reuerenced.

In 2. epiſt. ad
Tim. 2. 1.

This is the cauſe of all euil (ſayth Chryſoſtome) that the authoritie of ſpirituall gouernours is decayed, no reuerence, no honor, no feare is vſed toward them. Obey your gouernours (ſaith Paul) and be ſubiect to them. But now all things are ouerthrowen & cleane confounded: Neither ſpeake I this for the gouernours ſake, but for your owne. And a little after, He that honoureth the Prieſt honoureth God, and hee that deſpiſeth the Prieſt, by little and little falleth to this alſo, that he will vſe reproch againſt God himſelf. He that receiueth you (ſayth Chriſt) receiueth me. And in another place,
ſayth

Matt. 10.

sayth the Scripture, *Haue his Priestes in honour. Hence commeth it (sayth Cyprian) that the bonde of the Lordes peace is broken: Hence is it that brotherly loue is violated: Of this cause is it, that trueth is corrupted, vnitie is broken, that men leane to Schismes: because Priestes are slaundered, Bishops are enuied, and euery man, either complaineth that hee is not ordeined rather then another, or else disdaineth to haue another aboue him. &c.*

De celo
& liuore.

The Iewes were esteemed to despise God, because they made so small account of his seruant *Moses. And to Samuel (saith the Lord) They haue not despised thee, but me. Yea, if it be an euill Minister, (sayth Chrysostome) yet God marketh, that for his sake thou doest reuerence and obey him, that is not worthie honour of himselfe, and therefore will he pay thee thy rewarde. If he that receiueth a Prophet in the name of a Prophet, receiue the rewarde of a Prophet, it cannot be that he that reuerenceth and obeyeth his ordinarie Minister, shall want his rewarde. Christians should remember that Bishops and Preachers are the Angels of God, the Ambassadors of Christ, the Ministers of our saluation, and therefore that they can not be slaundered or abused, but the reproche must touch God himselfe. Esay sheweth, when the vnthankful & disobedient Iewes did mocke the Prophets, did put out their lips, and lell out their tongues in disdain of them, that God was dishonoured with the reproch thereof. Happily it will be doubted, whether our Bishops & Preachers*

Nom. 16.

Mal. 1.
1. Cor. 5.
Ephes. 1.

Esay. 57.

chers bee the ministers and messengers of God, or no. Yea, some dare affirme boldly, that indeede they be not. But (good Christians) beware of such cogitations, as displeasent and misliking affecti- ons may raise in you. If they be not the ministers and messengers of God, if they bee not sent of him, then it is not the message of God that they haue brought vs : it is not his worde that they haue taught vs: they be not Gods Sacramentes that they deliuered vnto vs, and so doe a great number of vs remaine as no Christians. Though they were such vnworthy persons, as the vn- thankfull mindes of many doe imagine them, or as the vncharitable tongues and pennes of some of late time haue blazed them: yet bringing no- thing vnto you, but Gods will out of his holy Scriptures, (for in deede they haue not done o- therwise, howsoeuer their doctrine be defaced) you shoulde assuredly bee perswaded, that they are the instruments of Gods blessing vnto you.

Chrysost. in
2. ad Cor.

Although they that be superiours, saith Chryso- stome, and Gouvernours, were euill, and spotted with manye faultes : yet shoulde not the Disciples with- drawe them from their instruction. For if Christ speaking of the Doctours of the Iewes, that be- cause they sate in Moyse Chaire, they were wor- thie to bee hearde of their Disciples, although their woorkes were not commendable : what fauour are they woorthie of, which contemne and trample vn- der foote (as it were) the Prelates of the Church,
which

which by Gods goodnesse liue moderately? If it bee a soule matter for one to iudge an other, howe much more is it vnlawful to iudge their Maisters and instructors? Baalam was a couetous prophet, and yet by him G O D blessed his people. Nowe surely, if you haue receiued at their handes the blessing of Gods trueth, and the light of his holic worde, as in deede you haue: the cogitation of this benefite shoulde moue your mindes more fauourably to thinke of them, and more charitably to iudge of their doinges. Or if you doe not, looke that you leaue not great occasion to men to thinke of you, that you make light accompt of that doctrine of the Gospell, which aswell their predecessours as they haue, and doe daily preach vnto you: and so that you bee not those men that you would pretende to bee. For men will thinke this: If these persons did fauour the Gospell, they woulde rather seeke meanes to hide the blemishes and imperfections of their Prelates and Preachers, then thus odiously to amplifie and paint soorth their discredite to their vtter shame and reproche in the worlde. For, as much as in them lyeth, through their sides (in the hearts and mindes of manie) they giue a mortall wound to the doctrine, which by them hath now these manie yeeres beene taught in this Realme. For will men iudge (trowe you) that after so great darkenesse and ignoraunce of Gods woorde, as the Church of Christ is reported by vs to haue

beene wrapped in, that God woulde restore and sende vnto the same the light of his trueth, by so wicked and naughtie instruments, as these men be imagined to be? (For they condemne not onelie those Bishops and ministers that be now in place, but their predecessors also, whose place these men occupie, and whose doctrine they confirme.) Men will thinke surely, either that that doctrine which we call darknesse and errour, was the true light, or that these Preachers can not be so euill persons, as malice doth make them. Christ would not suffer that the deuill shoulde vtter any thing to the glorie of God, and will he suffer deuillish and Antichristian persons to bee the chiefe Preachers and restorers of his Gospell? GOD alwaies hath appointed godlie men to be the teachers and reuiuers of his trueth, as *Abraham* with the other Patriarches, *Moses*, *Aaron*, *Dauid*, the Prophets, the Apostles. And in our dayes *Luther*, *Zuinglius*, *Oecolampadius*, *Cranmer*, *Ridley*, *Iewell*, &c. For God is neuer destitute of his godly captaines to gouerne his Church, and to set foorth his word.

Obiection.

Oh, but our Bishops and preachers bee couetous: they giue not to the poore: they imbesill the goodes of the Church: they bee woorkers and clokers of Simonie: they hinder reformation of the Church, &c.

Answer.

But how know you that? It were safe for your con-

consciencs first to trie and knowe the trueth, before you rashly, to condemnation, iudge your brother. Common speeches, and coniecturall collections doe oftentimes prooue false. Doe you think that al is true which is spoken of your selues? I appeale to your owne consciencs. Surely hee must bee a very happie man in these dayes, of whome some euill is not spoken, which, in his owne conscience, hee knoweth not to bee true. Nowe if this may, and doeth happen to most priuate persons, howe is it not likely that it happeneth also to Bishops and ecclesiasticall Ministers? Yea, of all other it is most like, that they shoulde feelee the bitternesse of false and backbiting speeches: The Ministers of God haue beene alwayes subiect to that crosse. And in these dayes, they haue to doe with so manie and diuers kindes of enemies, as it is not possible for them to escape the daunger thereof. On the one side is the *Papist*, whose errors they confute, whose obstinacie they punish: On the other side are the *phantasticall spirites of Anabaptists*, *Of the families of the loue*, and sundry others of the like sort, whose wickednesse and corrupting of the church, is by our ecclesiasticall gouernors drawen into the light, reprobued, & repressed. Yea, & beside these, there are an infinit number of *Epicures*, and *Atheistes*, which hate the Bishops and speake euil of them, and with them to be taken away: partly because they are as bridles to their loose and wicked life: partlie because

Chrysos.
ad Timoth.

C. ij.

they

they staye from them , that spoyle and praye,
 which nowe for a fewe yeeres with great hope
 they haue gaped after , and with much adoe
 is holden out of their iawes . Moreouer , who
 knoweth not that they which haue the office of
 iudging, correcting, and reproofing other , bee
 their doinges neuer so sincere , shall often light
 into the displeasure and misliking of manie , and
 thereby gette misreport ? Therefore seeing Bi-
 shoppes , and other chiefe of the Clergie , are
 besettewith so manie difficulties, and lie in daun-
 ger of so manie aduersaries : no maruaile though
 their blemishes bee amplified , and (as the pro-
 uerbe is) of euery moule-hill made a great moun-
 taine . Yea, no maruaile, though their best do-
 ings and sincerest meaninges , by mislikers are
 depraued, and with hard and vncharitable inter-
 pretations wrested to their reproofe. Wherefore al
 Christians that haue the feare of God, & loue his
 trueth, but principally the chief gouernours, that
 haue authoritie to deale with the Clergie, ought
 to take great heed, that by such deprauing reports
 they bee not carried to mislike or discredite them,
 which neuer iustly deserued so great reproofe.
 Let them diligently consider what may fall vnto
 themselues also, beeyng in place subiect to like
 obloquie. What meant Saint *Paul*, when he saide,
Against an elder, receiue no accusation vnder two or
three witnesses? Surely he did see that the office of
 teachers and reproofers, iudges and gouernours,
 lieth

lieth in great daunger of euill speech and false accusations, and therefore would not haue them rashly condemned, either in priuate or publike iudgement, much lesse to bee defaced and contemned, to be disobeyed and resisted, yea, though they were more grieuous offenders, then standeth with the worthinesse of their offices. *Aaron* had grieuously offended, and greatly distayned his calling, when hee was the Minister to make the golden Calfe, and to further the peoples horrible and shamefull idolatrie. I trust all the enemies that the Bishops and Cleargie men of *England* haue, shall neuer bee able to prooue, that in this time of the Gospell, anie one of them did euer commit an offence either so horrible, and displeasent in the sight of God, or so hurtfull and offensiue to the Church. And yet after that, when *Corah, Dathan* and other did call him proude Prelate, and saide that hee, and his brother vsed tyrannie ouer the people of God, howe grieuously God did take it, and howe dreadfull punishment came vpon them for misusing the Ministers of G O D, the historie doeth sufficiently declare: yea, though many of the offenders were of the highest state, birth and linage, among the people.

Obiection.

But it is a common Obiection, & many thinke they sufficiently excuse their contempt, when they say, That our Bishops & Preachers speake well, and

C.iiij. teach

teach other to doe well, but they followe not the same themselves, and therefore men doe not belecue them, nor be any thing mooued with their preaching.

Answer.

But I say vnto you, if you followe any doctrine in respect of the person that speaketh it, you doe not like good Christians: yea, if Paul speake any thing of himselfe, you doe not well, if in that respect you belecue him: but you shoulde embrace his doctrine and followe his teaching, because he is the Apostle and messenger of God sent to deliver his holy will out of the scriptures, and as it were from the mouth of God himselfe.

1. Thes. 1.

Obiection.

It will be sayd that Bishops should be The light of the world, the salt of the earth, patternes and examples to the flocke of Christ.

Matth. 5.
1. Pet. 2.

Answer.

I graunt they should be so, and if they be not, the daunger is theirs: but Christ is the iudge, whose office thou mayest not presume without danger, to take vpon thee, in iudging his Minister. If they be not such as they shoulde be, wilt thou headlong therefore runne to thine owne perdition, and cast thy selfe into the danger of Gods wrath and displeasure, as well by reiecting the trueth of his doctrine, as also by rashly iudging and condemning his Minister? Doeſt thou not remember that Christ sayeth, *That men shall make an accompt of euery idle worde that they speake?*
And

Rom. 14.

Matth. 12.

And shall they not make a streight account, thinke you, for their vncurteous and vnsauorie speeches, for their vncharitable and bitter raylings against them, by whose meanes they haue receiued the doctrine of saluation? Who can bee worse then a Publicane? And yet the Pharisey is greatly reprov'd, for that he spake so contemptuously of the Publicane, and so arrogantly preferred himselfe before him. *The Pharisey* (sayth *Chrysostome*) by his euill speech did hurt the *Publican* nothing, but rather did him good, yea, though the thinges were true that hee spake of him. Wee also drawe vnto our selues extreame euill, by our euill speeches, euen as the Pharisey (as it were) did thrust a sworde into himselfe, and receiuing a sore wounde, departed. Let vs therefore rule our vntamed tongues, least wee also haue a like rewarde: for if hee that spake euill of a Publican, escaped not punishment, what defence shall we haue, that are wont to raile against our fathers? If *Marie* which once blasphemed her brother, was so sore punished, what hope of health shall we haue, which daily ouerwhelme our superiors with railing speeches and raunts?

Chryf. in e-
pist ad Rom.

They that haue the right feare of God, looke first into their owne bosomes: they bee inquisitiue of their owne liues: they fitte as iudges and examiners of their owne consciences: but nowe a dayes (the more it is to bee lamented) men forget them-selues: they looke not into their owne doings: they cast that end of the waller behinde them,

them, wherein their owne faultes are wrapped and be alwayes curiously prying into the liues and doinges of other, and specially of Gouvernours, Bishops, and Ecclesiasticall Ministers. In them, if they see neuer so light a blemish, if in their face they can finde neuer so small a warte, or espie in their eye neuer so little a moate, they are esteemed by and by mishapen Bishoppes, blinde guides, Monsters of Antichrist, not meete for any roome in Christes church, not to bee suffered in any christian common weale. Yea, they loath their doctrine, Counsell and instruction, be it neuer so true and good: they wil not take anie aduise at their hands: yea, they saye their teaching can doe no man good. Thus doe they make those men stumbling stockes for themselues to perdition, whome God of his singular grace and prouidence hath sent with his worde among them, as Ministers of their saluation.

Thinke of Bishops & Preachers, how basely & vncharitably soeuer it shall please you, they are **not** onely the Surgeons of your soules, but your spirituall fathers also. A naturall childe, though he suffer grieffe and iniuries at his fathers hande, will not be in a rage against him, but will take the hurts patiently and mildely, so long as any way they may be borne. Although hee see faultes in his father, (as that hee is euill of sight, or doateth for age, or that he bee weake and staggereth as he goeth, yea, and sometime falleth to the ground) he

he wil not therefore vndutifully chide his father, but by such meanes as he can will helpe, and with his best indeuour, wipe away the filth, that he gathereth by his oft falling: hee will bee mindfull of that good lesson, *Noli gloriari in ignominia Patris tui, neque enim tibi tam gloria quam probrum est.* So surely, those good and kindly children that loue God their great father, wil vse themselues toward their spiritual fathers in his Church. If *Nob* happen in his sleepe, to lye somewhat vncomely, and leaue open his nakednesse, they vvill not follovv the example of cursed *Cham*, and with derision fetch not their brethren only, but their fathers enemies also to beholde it, that hee may bee for euer shamed, and the aduersaries mouthes opened against him: They will rather with blessed and obedient *Sem* and *Iaphet*, take the garment of christian charity, and going backvvarde hide their fathers nakednesse, yea, and happily with the ruffling of their feet, or by casting on of the garment, purposely wake him out of his sleepe, that he may vnderstand howe vncomely he doeth lie, in the derision, not onely of their vnkind brother, but of other also that seeke his reproche, and by that meanes be taught to take heed that he doe not fall on sleepe againe in such vncomely maner.

Chrysostome complaineth at this vnkindnesse: *What could be more happy then they? What more miserable then wee? for they gaue their blood, and their life for their Maisters, but wee will not vouchsafe to utter so much as a few wordes for our common fathers, when they haue beene them reproched, backebited, slandered,*

Chry. in Epist. ad Rom.

D. j.

both

both of their owne and of others : for wee neither re-
 proue or repress such cursed speakers : *yea*, I woulde to
 God we our selues were not the first accusers. Surely wee
 heare not such opprobrious rebukes at the mouthes of In-
 fidels, as wee see powred out against our superiours, by
 them that are of the same religion. Thus much haue I
 spoken, and the longer stooode vppon this matter
 (the Lord knoweth) not so much to helpe the cre-
 dite of them that bee blamed, as, if it may be possi-
 ble, to turne away from vs Englishmen the great
 daunger of our vkindenesse in abusing them, by
 whome God hath deliuered vnto vs so great and
 inestimable benefites.

Obiection.

Some perchance will aske me, whether I entend by this
 meanes to cloake and hide the corrupt and naughtie life of
 the chiefe ministers of the Church, whereby they slander
 the Gospel, deface their calling, and be an open offence to
 a great number of godly.

Answer.

I answer, God forbid I should haue any such
 meaning. Their great offences I greatly reprove,
 and thinke them woorthy, vpon triall of trueth,
 not only of blame, but also of more sharpe punish-
 ment, then any other, for that the offence giuen by
 them is greater. And we haue a Prince and Magi-
 strate, who by Gods lawe, if there be so iust cause,
 both may, and ought to deale with them, neither
 can their authoritie bee refused, they claime not
 exemption.

But as for their smaller faultes, Christian cha-
 ritie forceth me to winke at them, because I know
 greater

greater matter in my selfe . And I see they are men, and no Angels, and they liue in a perillous time, and haue many occasions to offend, so that it is harder for them to stande vpright, then for some other that are in priuate state. Hee is an Angell that neuer falleth, hee is no man. Men are fraile, and in daunger to sinne, though they haue otherwise great graces. If any of them haue fallen with Aaron, to anie great and horrible offence, I trust they are with him also risen by repentaunce, and with teares, in the mercie of God, washed away their wickednesse: Or, if they haue not, I must needes say with Christ, *Better it were that a Millstone were hanged about their neckes, and they cast into the sea*, then that by their continuance in euil, they shoulde bee occasion that anie shoulde fall from God, or reiect his Gospell. As their vertues are more profitable and beneficial to the Church of God, then the vertues of other priuate persons: so are their vices and faults more hurtfull & dangerous. They stande on an high place where all mens eyes are fastened vppon them: their least faultes cannot be hidde, and the greatest are of all men abhorred. A wart in the face, and a blemish in a Bishoppe, is no small disfiguring of either of them. If other mens faults be seene, the offence is not accounted great: but if a bishops be espied, it is esteemed, not according to the greatnes of the thing, but according to the dignitie of the person. *Hee that knoweth the will of his Master and doth it not, shalbe beaten with many stripes.*

Sacerdos (saith Chrysostome) separiter cum Subdi-

D. ij.

In Matt. 2.
honil. 27.

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is peccat, non eadem sed acerbiora patietur. If a Priest shall offend as the inferiour doeth, hee shall suffer not the same punishment, but farre greater.

It behooueth them therefore in the feare of God, to looke more diligently about them then any other, and specially in these miserable dayes, vvherein all mens eyes are so curiously set vpon them, that they almost cleane forget to looke any thing vpon themselues, or to finde fault vvith any other, then vvith Ecclesiasticall persons and officers.

Obiection.

Heere some perchaunce vvill take me in mine ovvne turne, and conclide against al that hitherto I haue spoken, yea and against the vvhole purpose of my vvriting: That if Bishoppes offences be so grievous and hurtfull, more then other mens are, and that our Bishops and Ecclesiasticall Ministers, are seene to commit so soule and heynous faultes: that they are worthe of all that euill that is spoken against them, and that I cannot iustly blame these persons, that with great zeale doe reprove these their doings, so hurtful to the Church of Christ, and so dangerous to the people of God.

Answer.

Surely, if all bee true that is vvritten and spoken against them, (as I trust, and in part I knowve, it is not) I must needs confesse, and vvere vvicked if I vvoulde denie, that they had iustly deserued vvhatsoever euill coulde be vttered of them. For sure I am, if, as I say, all vvere true that is spoken, that they should be as detestable as any heretikes that euer vvere in the Church, yea, as the Pope and Antichrist himselve, vvwhose pillars and vvholders,

holders, they are called and accounted vvith many. And yet can I not excuse them, vvhich in such manner doe persecute them vvith the bitternesse of their tongue and penne, no more then I can excuse *Nabuchodonosor*, or any other tyrant that plagued the people of God, offending against his lawe. For vvhatsoever God in his prouidence respected, they looked onely to the satisfying of their couetons, ambitious, cruell and bloody affection: And so, vvhatsoever God regardeth in chastening his negligent Ministers, or in vvaking them out of sleepe vvith the spurre of infamy and reproch: yet by their virulent and vnseasoned speeches that are vsed, by the scornefull and disdainefull reproches, by the rash and vncharitable vntruethes, I feare it may bee too truely gathered, that they vvhich bee the instruments thereof, seeke to fulfill their enuious, proude and disdainefull appetites, or the working of some other purpose, which they looke to bring to passe, by the discrediting of the Bishops, and other chiefe of the Clergie, which be as great blockes and stops in their way. *Qui habet aures ad audiendum, audiat.* But let such persons in time take heede, vvhen God as a mercifull father, hath chastised his children sufficiently; and stirred them to remember their dueties, that he cast not the rod into the fire, as before time he hath vsed to doe, and bring the rewarde of their vnchristian dealing vpon their ovvne heades. If right zeale, vvith conscience and detestation of euil, vv ere the roote of these inuectiues, which so boyle in loathsome choller & bitter

ter gall against the Bishops & other of the Clergie: surely, the same spirit would moouē them to breake out into like vehement lamentations against the euils and vices, which shew themselves in a great number of this Realme: I meane, the deepe ignorance and contempt of God in the midst of the light of the Gospell, the heathenish securitie in sinne and wickednesse, the monstrous pride in apparell, the voluptuous riot and sensualitye, the excessiue buildings and needlesse nestes of mens treasures, which bee as cankers consuming the riches of this Realme.

What shall I say of the loosenesse of whoredome and adulterie? the wrongfull wresting by extortion, bribery, and vsury? the crafty cosening for priuate commoditie? the libertie in false swearing and periurie? with the heape almost of all other vices wherewith mans life may be distained? so that if some stay were not by moderat gouernment, and some meane number restrained in conscience, by the doctrine of the Gospell: it were greatly to be feared, that our wickednesse would growe in haste to such perfection, as it woulde presently pull out of heauen Gods wrath against vs. But all these thinges are wrapt vp in deepe silence among most of these men, vlesse it bee to vpbraid Bishops as causes thereof, and the corrupt gouernment, as it is thought, of this Church, with the rich and wealthy states of Bishops, pretended to bee the onely cause of Gods indignation toward vs. But this is the wicked working of the deuill, to turne mens eyes from their owne sinnes,

finnes, that they may not acknowledge them, and by repentance turne away the displeasure of God and his iustice hanging ouer vs, and, if it be possible, also to destroy the course of the Gospell, that hath bene so long with so small fruit among vs.

But here I haue to aduertise the godly, and chiefly the Prince and Magistrates, that they be not abused and ledde by the cunning that Sathan hath alwayes vsed, to deface the glory of God, and disturbe his Church. When Sathan seeth the doctrine of Trueth to spring vp amongst men, and somewhat to prosper: when hee seeth wickednesse and vice by diligent preaching to bee repressed, and thereby his kingdome of error and wickednesse to decay, and the glorie of God to increase: then hee bestirreth him by all meanes hee can. And if by Gods good prouidence the Princes and Magistrates bee such, as by sword and fire he cannot either ouerthrowe it, or worke some mischiefe against it: then seeketh hee by lying and slander to discredit and deface the messengers that GOD sendeth with his worde, and instruments that he vseth to aduance and sette foorth his trueth, by this meanes to worke hinderance to the trueth it selfe. When *Jeremie* preached the will of God earnestly and truely vnto the Iewes, were there not false Prophets, and other very neere the Prince, which perswaded him and other rulers, that hee was a naughtie man, not worthie to liue? that hee was anemie to his Countrey? that hee conspired with the *Babylonians*, and was with money
or

Hest. 3. & 4.

or otherwise corrupted by them, to perswade the people of *Juda*, not to refuse their subiection? When God by the lewes in captiuitie, and by the fauour of the *Queene Hester*, began to spread his knowvledge among the Gentiles, so that their heathenish idolatrie vvas somewhat blemished, the deuill raised vp a fit instrument by such meanes as before is mentioned, to vvork their confusion. For *Haman* came to king *Assuerus*, and said, *There is a people disperfed throughout all the prouinces of thine Empire, not agreeing among themselves, vsing newe lawes, and contemning thy ordinances, and thou knowest it is not expedient for thy kingdome, that they should bee suffered to waxe so insolent. And if it shall please thee to appoint, that they may be all put to death, I will bring in tenne thousand talents into the kings treasure.* It vvas a shrevvd tale to persvvade a Prince. For he tempered his hateful and slaunderous lying with the sweete savve of gaine and commoditie. The subtile Sathan did see, that sometime they which othervvise are good Princes, vvhen hope of great benefite is offered, vvill be more easily persvvaded to some kinde of hard dealing, vvich othervvise they themselves vvould not like. When *Iohn Baptist* was sent to prepare the vvay for the comming of Christ, though hee vv ere a man of very austere living, did not the Pharisees persvvade the people and chiefe rulers, that hee was but an hypocrite? that he vv as possessed vvith a deuill, and therfore that his doctrine should not be beleueed? When Christ himselfe came, a perfect patterne of all temperance and godly vertue, did they not say, that

Matt. 11.
Iohn 8.

that he was a glutton, and a wine bibber? a Samaritan? a friend of Publicanes and sinners? a worker with devils? a seducer of the people? &c. and by this means in the hearts of many wrought the discredite both of his doctrine, and of his myracles? In like manner dealt Sathan with his instruments against the Apostles and godlie professors of Christian religion in the Primitiue Church, as it appeareth in the Ecclesiasticall Histories and auncient Fathers. For malicious tongues and pennes did spreade abroade of them, that they murdered their children, and did eate them: that vsually at their assemblies they committed incest: that they worshipped the sunne: that they worshipped an asse head: that they were traitours to the Empire: that they were generall enemies of all mankinde: with an infinite number of other like false and slaunderous crimes, and by this meanes the wicked enemies of Christ raised those grieuous and terrible persecutions, wherewith the Church was vexed the space of three hundred yeeres vnder the Emperours. Yea, and this craft of the deuill ceased not vnder the Christian Emperours. For then stirred hee vp schismes and factions, errors and heresies, almost in number infinite, and still by backbiters and slaunderous instrumentes, defaced and brought out of credite the godly and learned bishops, which were as the pillars of Christian trueth, against the enemies of God and his Church.

Tertull. A-
polog. in E-
pist. Mar.
Collec. apud
Euseb.

Constantine that woorthie and godlie prince, at the beginning fauoured and furthered all those
E.j. reuerend

reuerend and learned Bishops that did mainteine the doctrine of *Nicene* Councell against the *Arians*: but after that *Eusebius* of *Nicomedia*, the great patrone of that heresie, had procured friendes in the court, and therby crept in some credite with the Emperour, he, and the residue of his sort, deuised shamefull slaunders against *Athanasius* and other, that, in the ende, with great displeasure of the Emperour, he was banished into *Fraunce*, and there continued all the reigne of the saide *Constantine*. His enemies with great impudencie, had charged him with shamefull vntruths, as that he cruelly and vniustly had excommunicated diuers persons: that as a couetous extortioner, he had oppressed the countrey of *Egypt* with exactions: that he had committed adultery with a strumpet, who was brought before his face to auouch it to be true: that he had murthered *Arsenius*, & vsed his arme to worke sorcery: that he sent money to one that went about treason against the Emperour: that hee had affirmed in threatening wordes, that he would cause the citie of *Alexandria* to send no more tribute-corne to *Constantinople* for the Emperours prouision, as before time it had vsed to doe. As they dealt with *Athanasius*, so did they in like manner with *Eustathius*, *Macarius*, and al other godly Fathers which defended the true faith of Christ, and set themselues against the indeuours of heretikes, and other seditious and factious spirites. And in like maner were other vsed after that time, as *Ambrose*, *Cyrill*, and *Chrysostome*. It were a matter almost infinite to recite the examples thereof,

Theod. lib.
c. 26.

Athan. Apol.
2.

Socrat. lib. 1.

cap. 30.
Theodor.

Socrat. lib.
1. cap. 35.

thereof, and to shewe how like they are to the attempts of some in these dayes.

And although it pleased GOD by strange meanes at that time to reprove sundrie of those shamefull vntrueths deuised against manie: yet by stoute affirmation and colourable prooffe, thorough friendship, many of them tooke suche effect, that sundrie woorthy and good men were put out of their bishoprikes, driuen into banishment, and put to death, to the great trouble of the Church, and exceeding hinderance of christian faith for the space of many yeeres. We reade in histories, that *Philip* king of *Macedony*, a subtile and politique prince, who is thought to haue conquered more by craft and cunning, then by force of warre & dint of sworde, minding to bring the *Gracians* vnder his subiection, in concluding an agreement with them, conditioned that they shoulde deliuer vnto him their Orators as the very firebrands of discord among them, and the onely occasioners of that displeasure and misliking, that was betweene him and them. At which time *Demosthenes* one of the Orators, speaking for himselfe, admonished the *Athenians* to call to their remembrance, the parable betweene the shepherdes and the wolues. The wolues pretending desire of agreement between them and the shepherds, perswaded them, that all the cause of their displeasure, was the vnseasonable barking of the dogges: and promised great amitie, so that they would put away their ill-fauoured cures and mastiues. But when the dogs were remooued, the wolues

E.ij.

tooke

tooke their pleasure in spoyling the flocke more cruelly then euer they did before. So (sayth *Demosthenes*) this King *Philip*, vnder pretence of friendship, seeking his owne benefite, would haue you to deliuer vp your Orators, which from time to time call vpon you, and giue you warning of his subtile and craftie deuises, to the ende, that when you haue so done, ere you bee ware, he may bring you and your citie vnder his tyrannie. And this saying of *Demosthenes* proued after verie true indeede. Euen so (good Christians) the subtile serpent *Sathan*, prince of darkenesse, seeking to bring the Church of *England* vnder his kingdome againe, from which by the mightie hand of God it hath beene deliuered, indeuoureth cunningly to perswade the shepherdes, that is, the chiefe *Gouernours* of this realme, to put away their barking dogges, that is, to put downe the state of *Bishops*, and other chiefe of the *Cleargie*, to take away their landes and liuings, and set them to their pensions, the sooner by that meanes to worke his purpose. And heerein he turneth himselfe into an *Angel* of light, and pretendeth great holines, and the authoritie of Gods word, and the holy *Scriptures*. For such a subtile *Protheus* he is, that he can turne himselfe into all maner of shapes, to bring forward his deuise.

The craftie enemy of the Church of GOD, doeth well knowe the frailetie and corruption of mennes nature, that they will not of themselves easily bende to that is good, vnlesse they bee allured vnto it, by the hope of benefite. Hee
vnder-

vnderstandeth that *Honos alit artes*, and if he shall by any cunning bee able to pull away the reward of learning, hee right well seeth that hee shall haue farre fewer dogges to barke at him, and almost none that shall haue teeth to bite those hell houndes, that hee will sende to deuoure and destroy the flocke of Christ. Happily there may bee some young Spanielles that will quest lauishly ynough, but hee will not feare them, because hee knoweth they will haue no teeth to bite. If the state of the Cleargie shall bee made contemptible, and the best reward of learning a meane pension: hee foreseeth that neither yong flourishing wittes will easily incline themselves to godly learning, neither wil their parents and friendes suffer them to make that the ende of their trauaile. To bring this to passe, hee worketh his deuises by sundry kindes of men: first, by such as be Papiests in heart, and yet can clap their handes, and set forward this purpose, because they see it the next way, either to ouerthrowe the course of the Gospell, or by great and needelesse alteration, to hazard and indanger the state of the common weale. The second sort are certaine worldly & godlesse Epicures, which can pretend religion, and yet passe not which end thereof goe forward, so they may bee partakers of that spoyle, which in this alteration is hoped for. The thirde sorte, in some respect the best, but of all other most dangerous, because they giue the opportunity and countenance to the residue, and make their indeuours seeme zealous and godly.

These bee such which in doctrine agree with the present state, and shewe themselues to haue a desire of a perfection in all things, and in some respect, in deede, haue no euill meaning, but through inordinate zeale are so caried, that they see not howe great dangers by such deuises they drawe into the Church and state of this Realme. Howe great perils, euen small mutations haue brought to Common-weales, the knowledge of Histories, and the obseruation of times, will easily teach vs.

Obiection.

But in this place mee thinketh I heare some crie out with earnest affection against me, and say, that I shew my selfe to bee a carnall man, and in this matter of the Church vse carnall and fleshly reasons out of humaine policie, and doe not stay my conscience vpon Gods word & the holy Scriptures, whereunto only, in the gouernment of the Church wee shoulde cleaue, though all reason, and policie seeme contrary.

Answer.

If I doe stay my selfe, and grounde my conscience vpon humane policie, in any matter of faith and religion, I must needes confesse my selfe to be worthie great blame: But if in some things pertaining to the externall fourme of gouernement, or the outwarde state of the Church, I haue respect to Christian policie, not contrary to Gods word, I see no iust cause, why I shoulde
be

be misliked, if, in consideration of the corrupt affection of mans nature, I wish the state of a Christian Church & common weale to bee such, that yong and towardly wittes, not yet mortified by Gods spirit, may bee allured with the hope of benefite, to the studie of learning, and principally of the holy Scriptures, leauing the secret direction of their minde to God. I trust no man can with good reason reprocue this my desire, and in the course of my writing, no man shall iustly say, that either I doe staye mine owne conscience, or will other men to grounde theirs, vpon reason and policie onely, without the word of God. For neither will the feare of God suffer mee so to deale, in matter of such weight, neither doe I see, that by such meanes I can further the cause that I write of.

Many Pamphlets haue bene of late yeres partly written, and partly printed, against the whole gouernment of the Church by Bishops, and those in sundrie sortes, according to the nature and disposition of the Authors, but in all, great protestation of euident and strong prooffe out of the Scriptures, and other writers: But especially there is one which I haue seene, the writer whereof maketh this solemne protestation following.

That as he looketh to be acceptable to the Lorde, at the iudgement of the immaculate lambe, in his accusation that he maketh against the Clergie of this Realme, hee will not cleaue to his owne iudgement, nor will followe his owne braine, nor wil of himself inuent ought, nor vntruly blame ought, but will faithfully and vntruly, sincerely and incorruptly,

ruptly, rehearse the holy Scriptures, and the sentences, actes, and deedes of other learned men, which determine and agree vpon those things, that he layeth downe against them.

You may well vnderstand therefore, that such an accusation will not bee answered and shifted away with humane reason onely. The matter must haue more pith and substance in it. But howsoever that accusation will bee answered, I woulde the authour had perfourmed his protestation as faithfully, as, to carry some credite and fauour, he layde it out solemnely. Then shoulde not his writing containe so manie vncharitable, and contemptuous speeches, so many slaunders vntruethes, so many wrested Scriptures, so many false conclusions, so many impertinent allegations, as he doth vse.

The purpose to perswade so great and dangerous a mutation in a common weale, should haue carryed with it, not onely more trueth, and comliness of speech, but also more weight of matter, & sound substance of prooffe. But such is the libertie of this time, and such is the manner of them, that to slander and deface other, passe not what they speake or write.

I will nowe come to answer briefly some particular slanders vttered against some Bishops and other by name.

Against

Against the slaunderous Libels of late published under a fayned and fonde name of
 MARTIN MARPRELATE.

OH my good Brethren and louing Countrey men, what a lamentable thing is this, that euen now, vwhen the vierre of the mightie Naue of the *Spaniards* is scant passed out of our sight: when the terrible sound of their shot ringeth, as it were, yet in our eares: when the certaine purpose of most cruel and bloody conquest of this Realme is confessed by themselves, and blazed before our eyes: whe our sighes & grones vvith our fasting and prayers, in sheve of our repentance, are fresh in memorie, & the teares not washed from the eyes of many good men: vwhen the mightie vvorkes of God, and his marueilous mercies in deliuering vs, and in scattering and confounding our enemies, is bruted ouer all the world, and with humble thanks renowned by all them that loue the Gospell: when our Christian duetie requireth for ioy & thankesgiuing, that we should be seene yet still lifting vp our hands and hearts to heauen, and with thankfull mindes setting forth the glorie of God, and vvith *Moses* and the *Israelites* singeing praises vnto his Name, and saying, *The Lorde hath triumphed gloriously, the horse and the Rider, the Ships and the Saylers, the souldiers and their Captaines hee hath ouerthrowen in the Sea: the Lorde is our strength, the Lorde is become our saluation, &c.* That euen novve (I say) at this present

F. j.

sent time, vvee shoulde see in mens handes and bosomes, commonly slaunderous Pamphlets fresh from the Presse, against the best of the Church of Englande, and that vvee should heare at euery table, and in Sermons and Lectures, at priuate Conuenticles, the voyces of many not giuing prayse to God, but scoffing, mocking, rayling, and deprauing the liues and doings of Bishoppes, and other of the Ministerie, and contemptuously defacing the state of Government of this Church, begunne in the time of that godly and blessed Prince, King *Edwarde* the sixt, and confirmed and established by our most gracious Soueraigne. What an vnthankfulnesse is this? vvhata forgetting of our duetie towarde God, and towarde our brethren? vvhata reproche to our profession of the Gospell? vvhata euident testimonie to the Aduersarie, of our hypocrisie, and deepe malice layde vp in the bottome of our breastes, euen in the midst of our troubles, vvhens these Pamphlets were in penning? The common report goeth, and intelligence is sundry wayes giuen, that the Enemies of this lande haue rather their malice increased towarde vs, then sustained a full ouerthrowe: and therefore by confederacie, are in making prouision for a newe inuasion, more terrible in threatning, then the other. Which may seeme more easie to them, because they now knowe their owne wants, and our imperfections: For which vndoubtedly, they vwill prepare most carefully. *For the children of this worlde, are wi-*
ser

ser in their generation, then the children of God. What then meaneth this vntemperate, vncharitable and vnchristian dealings among our selues, at such an vnseasonable time? but as it were, to ioyne handes with the Seminaries, Iesuites, and Massing priestes, and other Messengers of Antichrist, in furthering their deuises, by distracting the mindes of the Subiects, and drawing them into partes and factions, in increasing the number of Mal-contents, and mislikers of the state: which make no account of religion, but to make their commoditie, though it bee with spoyle of their owne countrey, if opportunitie serue? In pulling away the good and faithfull hearts of many subiects from her Maiestie, because she mainteineth the state of Church-gouernment, which they mislike, and which is protested to them, to bee prophane and Antichristian.

There are of late time, euen within these fewe weekes, three or foure odious Libels against the Bishops, and other of the Clergie, printed and spread abroad almost into all Countreyes of this Realme, so fraught with vntrueths, slaunders, reproches, raylings, reuilings, scoffings, and other vntemperate speeches: as I thinke the like was neuer committed to Presse or paper, no not against the vilest sort of men, that haue liued vpon the earth. Such a preiudice this is to the honour of this State and Gouernment, as neuer was offered in any age.

For these things bee done with such impudencie and desperate boldnesse, as if they thought there wereneither Prince, nor Lawe, nor Magistrate, nor ruler, that durst controll them, or seeke to repressse them.

The author of them calleth himselfe by a fained name, *Martin Marprelate*: a very fit name vndoubtedly. But if this outrageous spirit of boldnesse be not stopped speedily, I feare he wil proue himselfe to bee, not onely *Mar-prelate*, but *Mar-prince*, *Mar-state*, *Mar-lawe*, *Mar-magistrate*, and all together, vntill hee bring it to an Anabaptistlicall equalitie and communitie.

When there is seene in any Common vvealth such a loose boldnesse of speech, against a settled lawe or State, it is a certaine prooffe of a loose boldnesse of minde. For, *Sermo est index animi*. that is, Such as the speech is, such is the minde. *Ex abundantia cordis os loquitur*. It hath also in all Histories bene obserued, that loose boldnesse of minde tovvard the Superiours, is ioyned alwayes with contempt: and contemptuous boldnesse is the very roote and spring of discord, dissention, vprores, ciuill vvarres, and all desperate attempts, that may breede trouble and danger in the State. Yea, and if they be hardened vvith some continuance of time, and hope of impunitie, and some multitude of assistace gathering vnto them: vvhat may follovv, I leaue to the vvisedome and discretion of them, that God hath set in place of **Gouernment**.

These Libellers are not contented to lay downe
great

great crimes generally, as some other haue done, but with very vndecent tearmes, charge some particular Bishops with particular faultes, with what trueth you shall nowe vnderstand.

They first beginne with *the most reuerend, the Archbishop of Canterburie*: which crimes and reproches, because they are many, and of no weight or likelihoode of trueth, I take onely the chiefe, and note the pages vwherein they are, setting the answer after, very briefly.

But in those that touch my Lord of *London*, because they are by lewd tongues drawn into more common talke, and his person most slanderously inueighed against and discredited: I thought it necessarie the things should bee more fully and amply declared, that the trueth of them might be better conceiued.

For as much as I haue not bene curious in all my life to examine the doings of other, hauing ynough to do vvith mine owne, I haue in these matters vsed the instruction of them, whome no honest man may in Christian duetie suspect of vntueth: and therefore in conscience I thinke the things to be true as I haue layde them downe.

**An answer to such things as the
most Reuerend the Archbishop of Canterburie
is particularly charged withall in the Libell.**

His Grace I warrant you, will carie to his graue, the Libell. pag. 1.
blowes &c.

F. iij.

God

Answer.

God be thanked, hee neuer felt blowe giuen by him or any other in that cause, except the blowes of their despitefull and malicious tongues, which notwithstanding, hee contemneth, remembring how true it is that *Hierome* saith, *Ista machina hereticorum sunt, ut conuicti de perfidia ad maledicta se conferant*. When heretikes are conuincd of falsehood and vntrueths, their shift is to flee to railing and slandering. And againe, *Detraçtio vilium satis hominum est, et suam laudem quærentium*. To backbite is the shift of base men, and such as seeke their owne praise.

He did indeede peruse *Doçtor Bridges* booke before it went to the Presse, and hee knoweth that the sufficiencie thereof causeth these men thus to storme, as not being able otherwise to answer it: which maketh them so bitterly to inueigh against his person, and therefore, *Si insectari personam deplorata causa signum est*, (as it is indeede) *illorum causa est deploratissima*.

Libel. Pag. 3. It is shame for your Grace *Iohn of Cant.* that Cartwrights bookes are not answered.

Answer.

Hee neuer thought them so necessarie to be answered, as the factious authors of the Libel pretend. And of that opinion are not a fewe wise and learned men, that beare good will vnto the party, and with all their hearts wish, that God would direct him to vse his good giftes to the peace and quietnesse of the Church. There is sufficient written already to satisfie an indifferent reader. He that with indifferent minde shall reade the answer of the one, and the replie of the other, shall see

see great difference in learning betweene them.

The desire of disputation is but a vaine brag: they haue bene disputed & conferred with oftner then either the worthines of their persōs or cause did require. Wherein their inability to defende such a cause hath manifestly appeared, as it is wel known to very many, wel able to iudge. But what brags are here by the Libeller vttered, which doe not agree vvith the old *Heretikes & Schismatikes*?

His Grace threatned to send Mistres *Lawson* to Bridewel, Libell. pag. 10 because &c.

This is a notorious vntrueth. For neither did Answer. he, nor *D. Perne* euer heare (but of this Libeller) that she spake any such vvordes of him. But in trueth, alvvell for the immodestie of her tongue, wherein she excelleth beyond the seemelinese of an honest woman, as also for her vnwomanly and skittish gadding vp & down to Lambeth, & frō thence in cōpany vnfit for her, without her owne husband, he threatned to send her to Bridewel, if she reformed not the same: which he meaneth to performe, if she continue her lightnesse. And yet *Dame Lawson* so notorious, for the vilenesse of her tongue, & other vnwomanly behauour, is one of *Martins* canonized Saints: *Quia quod volumus sanctum est*, as *Augustine* said of their predecessors the *Donatists*. It is likewise an vntrueth, which is reported in that page of her words spokē by *M. Shaller*. For surely if she had vttered them, he would haue sent her thither without faile. But *Dame Lawson* glorieth in her own shame, & so do her teachers.

That

That vvvhich he calleth a Protection, *Chard* had from the Lords of her Maiesties priuie Counsell, vpon charitable and good causes moouing their Lordships.

Libel, pag. 15 He seemeth to charge the Archbishop with infidelitie &c.

Answer. This needeth no answer, it sheweth of vvhat spirit they are.

Libel, pag. 21 Touching the *Premunire* &c.

Answer. The Libeller doth but dreame, let him and his doe vvhat they can.

The same may be answered to their threatening of filts &c.

That which hee speaketh of buying a Pardon &c. as it is most vnttrue, so is it slanderous to the State. If there vv ere any such matter, it may soone appeare by search: but the impudencie of these men is great, and villanous slander vvill neuer long be vvithout iust reppard.

Libel, pag. 22 He saith we fauour Recusants rather then Puritans &c.

Answer. Herein he doth notoriously abuse vs: though the Recusant for the most part, behaueth himself more ciuilly before the Magistraté then doth the *Puritane*: vvho is commonly most insolent, and thereby deserueth more sharpe vvordes and reproofes then the other.

That vvvhich he speaketh of *Recusants* threats against *Puritane* Preachers, hath no sense. For how can the *Recusant* so threaten the *Puritane*, when he neuer commeth to heare his Sermons? But these vvicked *Martinists* account her Maiesties louing subiectes, liking and allovving the orders of the Church, and procuring the contrary to be refor-

med

med by authoritie, as Papistes and Recusants. By which sinister practise and iudgement many are discomforted, and obedience greatly impeached.

Doth your Grace remember what the Iesuite at Newgate &c. Libel pag: 27

No truely, for he neuer heard of any such matter, but by this lewde Libeller: neyther doeth he thinke that there was euer any such thing spoken. Answer. Schismatikes are impudent lyars, the vvorlde knoweth what he hath euer bene, and vwhat hee is: he doth disdain to answere such senselesse calumniationes.

That which he speaketh of *Thackwell* the Printer, &c. is a matter nothing pertaining to him. *M. Richard Yong*, was the dealer therein without his priuitie, who is able to iustifie his doings in that matter, and to conuince the libeller of a malicious slaunder. The man is knowen and liuing: the Libeller may talke with him, and knowe his owne wickednesse. *The mouth that lyeth killeth the soule. The Lord will destroy lying lippes, and the tongue that speaketh proude things.*

Waldegrae receiued iustly according to his deserts, hauing founde before that time, greater fauour then hee deserued, being a notorions disobedient & godlesse person, an vnthrifstie spender, & consumer of the fruits of his owne labours, one that hath violated his faith to his best and dearest friends, and wittingly brought them into danger, to their vndoing. His wife & children haue cause to curse all wicked and vngodly Libellers.

G. j.

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The Calumniation touching the Presse and Letters in the Charterhouse (which presse *Waldegrae* himselfe fould to one of the *Earle of Arundels* men, as it is since confessed) must receiue the same ansvvere with the other of *Thackwell*: sauing that to *M. Yong* must bee added also, some other of greater authority, who can tel *Martin*, that his spirite is not the spirit of God, which is the spirit of trueth, but the spirite of Sathan, the author of lyes. Charge them, O shamelesse man, with this matter, who are able to answer thee, and not the Archbishop, vvhome it toucheth not, though it becommeth not euery common & base person, to demaund an account of the doings of men in authoritie.

The decree there mentioned, being first perused by the Queenes learned counsell, and allowed by the Lords of her Maiesties most honorable priuie Counsel, had his furtherance in deede, and should haue, if it were to doe againe. It is but for the maintenance of good orders amōg the Printers, approued and allowed by the most, the best, & the wisest of that company, & for the suppression of inordinate persons, such as *Waldegrae* is.

Page 25.

Hee erected no newe Printer, contrary to that decree: but vsed meanes by vway of persvasion for that partie, commended to him by his neighbors, to be a very honest and poore man, hauing married also the vvidowve of a Printer: and hee did very well like and allowe of his placing by such as haue interest therein. Neither did hee euer heare, (but by this Libeller, vvhom hath no
con-

conscience in lying) that hee euer printed any such bookes. This I knowe of a certaintie, that *Thomas Orwin* himselfe hath vpon his booke oath denied, that he euer printed, either *Iesus Psalter*, or *Our Lady Psalter*, or that hee euer was any worker about them, or about any the like bookes. *But the poysoned serpent careth not whome hee stingeth.*

Whether *Waldgraue* haue printed any thing against the state, or no, let the bookes by him printed, be iudges.

I doe not thinke, that eyther hee, or any *Martinist* euer heard any Papist say, that there was no great iarre betweene the Papistes and the Archbishop in matters of Religion. It is but the Libellers Calumniation. If they did, what is that to him? I thinke *Martin* him selfe doubteth not of the Archbishops soundnesse in such matters of Religion, as are in controuersie betwixt the Papists and vs. If hee doe, the matter is not great.

The *Vniuersitie of Cambridge*, where hee liued about thirtie yeeres, and publicquely read the Diuinitie Lecture about seuen yeeres, and other places where he hath since remained, will testifie for him therein, and condemne the Libeller for a meere *Sycophant*, and me also of follie, for answering so godlesse and lewde a person.

It is no disparagement to receiue testimonie of a mans aduersarie: and therefore if Master *Reinolds* haue giuen that commendation to his booke in comparison of others, it is no im-

peachment to the trueth thereof. I haue not seene *Reinolds* his booke: the Libell is so full of lies, that an honest man cannot belecue any thing contained in it.

My Lorde of *Canterburie* would be forie from the bottome of his heart, if his perswasion, and the grounds thereof were not Catholike: he detesteth and abhorreth schismaticall grounds and perswasions: and thereunto hee professeth himselfe an open enemy, which hee would haue all *Martinists* to knowe.

That of the Spaniardes stealing him away, &c. is foolish and ridiculous. I would the best *Martinist* in *England* durst say it to his face before witnesse.

Hee firmly beleeueth that Christ in soule descended into hell. All the *Martinists* in Christendome are not able to proue the contrary: & they that indeuour it, doe abuse the scriptures, and fall into many absurdities.

Hee is likewise perswaded that there ought to be by the word of God a superioritie among the Ministers of the Church, which is sufficiently prooued in his booke against *T.C.* and in *D. Bridges* booke likewise, and hee is alwayes ready to iustifie it, by the holy Scriptures, and by the testimonie of all antiquitie. *Epiphanius* and *August*: account them heretikes, that holde the contrary. The Arguments to the contrary, are vaine, their answers absurd, the authorities they vse, shamefully abused, and the Scriptures wrested.

He hath shewed sufficient reason in his booke against *T.C.* why Ministers of the Gospell, may
be

be called Priests. The ancient fathers so cal them. The church of *England* imbraceth that name, and that by the authoritie of the highest court in *England*. And vvhy may not *Presbyter* be called *Priest*?

In these three points (vvhereof the last is of the least mōment) he doth agree vvith the holy Scriptures, vvith the vniuersall Church of God, vvith all antiquitie, and in some sort vvith the Church of *Rome*. But he doth disagree from the Church of *Rome* that now is in the dregges, which it hath added: as, that Christ should harrow hell: that the Pope should be head of the vniuersall Church: that hee, or any other Priest, shoulde haue authoritie ouer Kings and Princes to depose them, to deliuer their subiects from the othe of their obedience, &c. These things haue neither the word of God, nor the decrees of ancient Councils, nor the authoritie of antiquitie to approue them, but directly the contrary. As for the name of Priest, as they take it, hee doeth likewise condemne in our Ministers, neyther doe themselues ascribe it to them. And therefore the Libeller in these poyntes writeth like himselfe.

Touching Wigginton, &c.

That which he speaketh of *Wigginton*, is like the rest, sauings for his saucie and malapert behauour towards the Archbishoppe: wherein in trueth, hee did beare with him too much. *Wigginton* is a man well knowen vnto him, and if hee knewe himselfe, he woulde confesse that hee had great cause to thanke the Archbishoppe. As hee was a foolish, proude, and vaine boy, a

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Libel, pag.
16. 17.
Answer.

laughing stocke for his follie to all the societie with whome hee liued : so doeth hee retaine the same qualities being a man , sauing that his follie, pride, and vanitie is much increased: so that now hee is become ridiculous euen to his owne faction.

The honestest, the most, and the best of his parish did exhibite to the high Commissioners, articles of very great moment against him: the like whereof haue seldome bene scene in that Court. The most and woorst of them are prooued by diuers sufficient witnesses, and some of them confessed by himselfe, as it appeareth in record. For which enormities, and for that he refused to make condigne satisfaction for the same , and to conforme himselfe to the orders of the Church, by lawe established: he was by due order of lawe deposed from his Ministerie, and depriued of his benefice, and so remayneth, being vnfit and vnworthie of either.

The tale of *Atkinson* is a lowde, notorious, and knowen lie. For neither did he euer say so to the Archbishop, neither woulde hee haue taken it at his handes, neither was that any cause of *Wiggintons* deprivation: but vanitie and hypocrisie causeth this man to haue so small conscience in lying , according to that saying, *Omnis hypocrisis mendacio plena est.*

That heathenish vntrueth vttered diuers times in this booke, that the Archbishop shoulde accompt preaching of the word of God to be heresie, and mortally abhorre and persecute it, is rather

ther to bee pitied then answered. If man punish not such sycophants, God wil do it, to whose iudgement the reuenge of this iniurie is referred. He doth bridle factious & vnlearned Preachers, such as the more part of that sect are, vvho notwithstanding crye out for a learned Ministerie, themselues being vnlearned, and so vvould be accounted of all men, if it were not *propter studium partium*. I say vvith S. Hierome, *Nunc loquentibus & pronunciantibus plenus est orbis: loquuntur quæ nesciunt, docent quæ non didicerunt, magistri sunt cum discipuli antè non fuerint*. The vvorld is full of them that can speake and talke: but they speake the thinges they knowve not: they teache the things they haue not learned: they take vpon them to teach before they vvere schollers to learne. Indeede our Church is too full of such talkers, rather then sober teachers, vvhome hee professeth himselfe greatly to mislike. Othervvise hee desieth all *Martinistes* in *Englande*, and doeth appeale vnto the vvhole State of the learned and obedient Clergie for his innocencie therein.

Touching master Euans, &c.

Libel. pag. 31

That of *Euans* concerning the Vicarage of *Warwike*, is maliciously reported. Hee reiected him for lacke of conformitie to the orders of the Church. If hee haue done him any vvrong thereby, the lawe is open, hee might haue had his remedie. That honourable person mentioned by the Libeller, I am sure, accepted of his answer. And I knowe, that according to his honourable disposi-

Answer.

disposition, he thinketh himselfe greatly abused by the libeller in this point. But vvhat careth such a corner-creeper vvhat he saith of any man, be he neuer so honourable? The rest of that tale is vntrue, not worth answering. And if the relator thereof durst appeare and shevv himselfe, *Martin* could not bee long vnknovven. If any of his men at any time reported, that hee should say, hee vvould not bee beholding to neuer a noble man in this land, &c. he shevveth himselfe to be of the Libellers conditions, that is, a common lyar. For hee neuer spake the wordes to any man, neither doeth hee vse that familiaritie vvith his men. But the Libeller careth not vvhat he speaketh, either of him, or of his men, so that he may fill vp his libell with vntrue slaunders.

That vvchich followveth of the Archbishops words to the knight, that he was the second person of the land, &c. is of the same kinde. The knight I am sure is liuing, let him be examined of that matter. True it is, that there was a good knight vvith him, an old friend of his about such a sute: but that he euer spake any such wordes vnto him, as the Libeller vvoulde make the vvorld belecue, is most false: the Knight liueth and can testifie the same. But the Libeller thinketh all men to be as proude and malapert as himselfe and other of his faction are, whose pride the world seeth, and it is vntolerable.

Page 32.

He was neuer *D. Perns* boy, nor vnder him at any time, but as fellow of the house where he vvvas master. Neither did he euer cary his, or any other mans

mans cloake bagge: Although if he had so done, it had bin no disgrace to him. Better mens sonnes then the Libeller is, haue caried cloakebags. But the levvde man is not ashamed to lye in those things, that are open to euery mans eyes: such is his malice and impudencie.

How *Dauisons* Catechisme was allowed, or how long in perusing, I know not: some paulty pamphlet belike it is, like to that busie and vnlearned *Scot*, now termed to be the author thereof. *D. Wood* is better able to iudge of such matters, then either *Dauison*, or any *Martinist*, that dare be knowven.

Touching the Apocrypha. &c.

Libel. pag. 37

He gaue commandement in deede, & meaneth to see it obserued. For who euer separated this *Apocrypha* from the rest of the *Bible*, from the beginning of Christianity to this day? Or vvhat church in the vvorld, reformed or other, doth yet at this present? And shal vve suffer this singularity in the church of England, to the aduauntage of the aduersary, offence of the godly, & contrary to al the vvorld besides? I knowe there is great difference betvvene the one and the other: yet all learned men haue from the beginning, given to the *Apocrypha* authoritie, next to the Canonickall Scriptures. And therefore such giddy heads, as seeke to deface them, are to be bridled. A foule shame it is, & not to be suffered, that such speeches should be vttered against those bookes, as by some hath bene: enough to cause ignorant people to discredit the vvhole Bible.

Touching Doctor Sparke, &c.

H.j.

Libel. pag. 44.

Their

Answer.

Their Honors that were the present, can & wil, I am sure, answer for the bishops to this vntrueth. They made report to diuers in publike place, and some to the highest, of that conference, after an other sort, & to another end, the the Libeller doth. That feely *Obiection* God knoweth, was soone answered in few words, viz. That the translation read in our Churches, was in that point according to the *Septuagint*, & correspondent to the Analogie of faith. For if the word be vnderstood of the Israelites, then is it true to say, that *they were not obedient to his comendement*: but if of the signes & wonders, that *Moses* and *Aaron* did before *Pharao*, or of *Moses* and *Aaron* themselues, then is it on the other side true, that *they were obedient to his comendement*. This might haue satisfied any learned and peaceable Diuine, & pacified their immoderate contention against the booke of common praier. This was then, and is now, the answer to that friuolous obiection, and this is the *Nonplus* that the Libeller vaunteth of. More modestie might haue become both *D. Sparke*, & the reporter, euen *conscientia suae imbecillitatis*, in that conference.

Libel. pag. 50
Answer.

Touching Patrike, &c.

He neuer made *Patrike* Minister, neither intended to make him, neither was hee of his acquaintance at all in *Worcester*. It is vvel knownen that the Archbishop hath not ordeined moe, then onely two Ministers, since his comming to this Archbishoprike. And therefore this *Calumination* must be placed vvith the former.

Thus is this godlesse Libeller answered in few vvords,

words, touching such matters wherewith he chargeth the most reuerend father the Archbishop of Cant. whereby the world may perceiue, with what spirit he is possessed. The wise man saith, *that destruction shall suddenly come vpon the backebiter and calumniator.* The Psalmist saith, *The Lorde will destroy lying lips, and the tongue which speaketh proude things: and that death shall suddenly come vpon them, and hell shall receiue them.* S. Ambrose saith, *that Detractors are scarcely to bee accounted Christians.* And Cyprian saith, *Non qui audit, sed qui facit conuitium, miser est.* No he that is railed at, but he that raileth, is the wretched man. The wicked Iewes, when they could not otherwise answere Christ, called him Samaritan, and said he had a deuill, & shortly after tooke vp stones, and cast at him. So the Anabaptists, within our memory, after slanderous and opprobrious calumniationes against the godly Preachers and magistrates then liuing, fell to blowes and open violence. The Libeller in this booke hath perfourmed the one, and threatned the other.

Prover. 24.

Psalm. 55.

This haue I layd downe word by word, as I receiued the same from my Lorde of London: who desireth to haue the matter heard by indifferent Iudges, and will shewe the Suggellions to be very vntrue.

AND as to *Martins* lewde exclamation against the B. of London concerning the cloth thought to be stollen frō the Dyars, this is the trueth of the case: that vpon notice giue to the said B. that such like cloth was wayued within his Manor of *Fulham*, and left in a ditch there, and no owner known, hee presently hoping to take them that brought it thither, or at the least to saue the same

H. J.

from

from purloynning or miscarying, appoynted the same to be watched diuers nights: and in the ende hearing neither of the owners, nor of them that so waiaued it, willed the same to bee brought to his house in Fulham, and there to be kept for him or them which by law ought to haue it, were it in respect of the first property, or of the alteratiō thereof by meanes of the liberties. Wherupon, a good space after, the Dyars indeed came to the Bishop, and claimed the cloth, & sought by earnest means to haue it again, without making any prooffe, that the cloth was theirs, or that the same cloth was it, for which the theeues were executed, or that fresh sute was made after the saide theeues for the same. But vpon cōference had with learned Lawyers therein, it was resolued, that the proprietie of this cloth was altered and transferred to the liberties: and so it seemeth the Dyars themselues haue found, els woulde they by lawe haue sought remedie therefore yer nowe, it being vuell nie to vwards three yeres since. Yet neuertheles, so farre hath the sayd Bishop bene from exacting the extremitie, that offer hath bene made to the Dyars of a good part of the cloth, where in the rigour of law they haue lost all: And further to restore all, or to make sufficient recompence therefore, if by law it ought to be so, vpon the examinatiō of the trueth of the case. And as for *Martins* erronious iudgement, that this is theft, being taken and claymed by right and lawe, as aforesayde, because the true owners are defeated (as hee saith) surely, he might knowe if it were matter for his humor, that

that the Lawe worketh this in other cases, as in strayes proclaymed and kept a yeere and a day, according to the law, the propertie is altered, and transferred to the Lord from the true owner: so is it for stollen cattel, brought *bona fide* to the ouert market: The first owners propertie is gone, and the buyer hath it: And so is it for waiued goods, as vvas this cloth. And to shewe that the sayd Bishop had not so great a desire to detaine the cloth as the Libeller hath presumed, hee often times asked an officer of his, howe it happened that the Dyars came not for it: for he vvas euer ready, and yet is, to deliuer it to them, or the value thereof, if it prooue to be theirs. And thus much is to be answered to that matter.

The Libeller obiecteth against the Bishop as a great heinous fault, that of his Porter hee made a Minister: which, al things considered, he thinketh that doing to be iustifiable & lawfully done, and not to lacke example of many such that haue bin after that sort admitted, both since her Maiesties cōming to the Crovvne, by many good Bishops, and by sound histories Ecclesiasticall, that where the church by reason of persecution or multitude of Hamlets, and free Chappels, which haue commonly very smal stipends for the Minister, honest godly men, vpon the discretion of the Gouvernours of the Church, haue and might be brought in to serue in the vvant of learned men, in prayer, administration of Sacraments, good example of life, & in some sort of exhortation. And this man therefore, when the bishop founde him by good

and long experience to be one that feared God, to be conuersant in the scriptures, & of very honest life & conuersation: he allowed of him, to serue in a small congregation at *Paddington*, where cōmonly for the meannesse of the stipend, no Preacher could bee had, as in many places it commeth to passe where the Parsonage is impropriat, and the prouision for the Vicar or Curat is very smal. And how this poore man behaued himselfe there, time and tryall prooued him: for he continued in that place with good liking of the people 8. or 9. yeres, till he grew dull of sight for age, & thereby vnable for to serue any longer. It is to be founde among the Greeke Canons, that in *Spaine & Africa* when the Goathes & Vandalles had by extreme persecution made hauocke of the Church men, those fewe that were left there aliue, made their moane to the Churches of *Rome & Italy*, that their Churches stooke emptie, because they could get none to serue, no not such as were vnlearned. Whereby it appeareth, that in the time of necessitie, and such great want, the Church did allowe of very meane Clarkes, & so did they in the beginning of hir Maiesties raigne. But *Martin* & his complices, hauing a desire to throwe out of the Church, the booke of common prayer, would rather haue the Churches serued by none, then by such as by prayer and administration of Sacraments shoulde keepe the people together in godly assemblies. But this Libeller being as a botch in the body, wherunto all bad humors cōmonly resort, & fewe good, was cōtent to take this report of this poore man,

man, and not at all to make mention, as he might haue done, of that precise & strait order vvhich the Bishoppe obserueth in making Ministers. For most true it is, that the saide B. admitteth none to orders, but such as he himself doth examine in his owne person in points of Diuinitie, & that in the latin tongue, in the hearing of many: vvhereby it cometh to passe, that none lightly come at him, but such as be Graduates, & of the vniuersities. But *Martin* neither himselfe nor his cole carriers seeke for any thing that is comendable, but like the spider that gathereth all that may turne to poyson.

Further, for lacke of true matter, *M. Maddockes* must be brought in by the Libeller to furnish his railing comedy. It were inough to say of that thus much, that the most reuerent Father the Archbishop of *Canterburie* examining that matter betweene the Bishop & *Maddockes*, with some other Bishops assisting him, founde the matter to make so sore against the Bishop, that *Maddockes* himself was content before them to aske him forgiuenes, and to promise that hee would euer after haue a reuerent regard of his duetic towards the said Bishop, as his Ordinarie. For if he should so vntruly haue played with the name of *Aelmer*, by turning it into the name of Mar-elme, hee shoulde haue spokē against his conscience, as he himselfe knoweth, and all the Court, and her Maiestie herselfe can testifie, that it vvas a most shamefull vntruth blased abroad by one *Lichfield* a Musicion, vvvhich is novv departed.

Heere might bee noted, how *Doctōr Perne*,
being

being at no meane mans table, & hearing of such slanderous rayling of felling of the Elmes at *Fulham*, he asked one of the company being an ancient Lavvyer, how long the Elmes of *Fulham* had bin felled. Said the Lavvyer, some halfe yere past. Novv truely saide *D. Perne*, they are marueilously grovven in that time: for I assure you I vvas there vvithin these foure daies, & they seeme to be tvvo hundred yeeres old. And master *Vicechamberlaine* at her Maiesties being at *Fulham*, tolde the Bishop that her Maiestie misliked nothing, but that her Highnesse lodging vvas kept from all good prospects by the thickenesse of the trees. Lo, you may see hereby, that the Libeller to set out his *Pasquil*, raketh all things by all reportes from all the Sy-cophants in the vvorld, and maketh no choise of man or matter, so that it may serue his turne.

And for any Letter vvritten by the maister of Requests so iestingly, as the Libeller reporteth, Maddockes hath deceiued him: for there vvas no such matter, nor the man for vvhom the Bishop vvrote, vvas none of his seruant, nor is.

Novve commeth in Dame *Lawson* to frumpe the Bishoppe vvith impudent and vvwomanly speech, and vnfit for that sexe, vvhom *Paul* vtterly forbiddeth to speake in the congregation. But considering the circumstances of time, place, and persons, it is to bee thought that Dame *Lawson* came at no time to the bishoppe in that brauerie: for if shee had, the bishop is not so soft, but shee shoulde haue felt of Discipline, and of the Queenes authoritie. Surely the Bishop and such
other

other of the Reuerend fathers that are so bitten by this Libeller, may comfort themselues by the exāple of *Athanasius* and others as I before haue said, which vvere most shamefully accused by the heretikes, of murder, robbery, enchantment, whoredome, and other most detestable crimes, to deface them to the worlde, to the ende that their heresies might be the better liked of. But *Martin* remember that saying, *Va homini per quem scandalum venit*, and that *Iude* saith, that *Michael* when he disputed with the *Deuill* about the body of *Moses*, the *Angel* gaue no rayling sentence against him, but said, the Lord rebuke thee, *Satan*. And if it pleased you to remēber that booke that is fathered vpon *Ignatius* in *Greece* which attributeth so much to the bishops, you would be good master to bishops, against whom so vnreuerently you cast out your stomacke.

And for your iesting at the Bishop for bowling vpon the Sabboth, you must vnderstande that the best expositor of the Sabboth, which is *Christ*, hath saide, that the Sabboth was made for man, and not man for the Sabboth: and man may haue his meate dressed for his health vpon the Sabboth, and vwhy may he not then haue some conuenient exercise of the body, for the health of the body?

You vwill take small occasion to raile, before you will hold your tongue. If you can charge the Bishop that euer he withdrew himself from Sermon or seruice by any such exercise, you might bee the bolder with him: but contrariwise it is wel known, that he and his whole familie doeth euery day in the weeke twise say the whole seruice, calling vpon God for them selues, the State, and the *Queenes* Maiestie, praying for her highnesse by that meanes deuoutly

L. j.

and

and heartily many times: I pray God you do the like. But, *oratio animae maleuolae non placet Deo*: The prayer of a malicious heart neuer pleaseth God.

Martin vvith his bitter stile of malicious *Momus* dipt in the gall of vngodlinesse, proceedeth in a shamelesse vntueth touching the Bishops ansvvere to the executors of *Allein* the Grocer, as though he shoulde flatly denie the payment of a certaine debt, due to the sayde *Allein*: vvhich is as true as all the rest of *Martins* vvritings is honest and sober. For bee it that at the first demaunde, the Bishoppe vvvas somevvhat mooued to heare his name to bee in the Merchants bookes, vvhich hee euer so precisely auoyded, that commonly he sendeth to them vvhom hee hath to doe with, vvarning them to deliuer nothing in his name, without his ovvne hand or ready money, vsed peradventure some sharpe vvordes in a matter that was so sudaine and so strange to him. Yet most certaine it is, that though not at that time, yet very shortly after, the debt was discharged, as shall be prooued, long before *Martins* railing booke vvvas heard of or seene: ten pound excepted, which the sayde executors for a time respited. But this fellowe vvill trauaile farre before he will lacke matter to furnish a lye.

Another mountaine that he maketh of molehills (for such is all his blasphemous buildings) is, that one *Benison* a poore man, vvvas kept in the Clincke I cannot tell howe long, vniustly vvithout cause, &c. The trueth is this: *Benison* comming from *Genena*, full fraught with studie of *Innnations*, and vtterly emptie of obedience, vvhich *Beza* that learned Father had or might haue taught him, as by his Epistles

files appeareth, both to the Queene and the gouernors of the Church: set vp in *London* his shop of disobedience, being maried in a contrary order to the booke and vsage of the Church of *England*, abusing good *M. Foxe* as hee himselte in grieve of heart after confessed. After that, the said *Bensfon* gathering conuenticles, and refusing to goe to his owne parish church, seeking to set al in combustion with schisme in the Citie, was long before the B. heard any thing of him, called before Sir *Nicholas Woodroose* a graue Citizen, & the Recorder: who found him in such an humour, that they meant to haue sent him to prison. But because hee was of the Clergie, they thought good to commit him to his Ordinarie, who trauailing with him most earnestly to bring him to the Church and become orderly, when he coulde profite nothing with him, sent him againe to the Sessions to the Lord Maior and the Iudges. After they had dealt with him, and could finde at his hands nothing but railing, they sent him againe to the Bishop, and he finding him in vnspokeable disobedience to her Maiestie and her Lawes, offered him the oath, which he contemptuously and spitefully refused. Which being certified according to order, he was sent to the *Queenes bench*, & was condemned, and thereupon sent to prison. And this is that wonderfull tragedie wherein this fellow so greatly triumpheth, wishing belike (as his whole Libell seemeth to desire) that no malicious schismaticke shoulde be punished for moouing sedition in the lande. But to this vnbrideled tongue, it may be sayd as the Psalme sayth, *Quid gloriaris in malitia tua? &c.* Where hee courseth the Bishop of *London* with the lewde lying

Iij.

Epithete

Epithete of *Dumbe Iohn*, fetched I cannot tell from what grosse conceite, either as willingly stumbling vpon *Dumbe* for *Don*, or for that he preacheth not so oft, as hee and other of his crewe babbling in their verball sermons vse to doe, or from whence else I knowe not, vnlesse it please his wisedome to play with his owne conceite, and minister matter to the Prentises and Women of *London*, to sport himselfe in that pretie deuised and newe founde name. If the Bishop shoulde ansvvere for himselfe, I knowe he might say somevvhat after this sort: Good charitable *Martin*, how olde are you? how long haue you knowen the man? what reports in the booke of Martyrs, in Master *Askams* booke of his Schoolemaster, and in some learned men that haue vvritten from beyond the Seas, haue you heard of him? Master *Foxe* saith of him, that hee vvvas one of the fiue, and novve onely aliue, that stooode in the solemne disputations in the first of *Quene Mary*, with a hundred hauberdes about his eares: (the like whereof you threaten now him and others) in the defence of the Gospell, against all the learned Papists in *England*. For the which hee was driuen into banishment, and there continued for the space of fiue or sixe yeeres, visiting almost all Vniuersities in *Italie* and *Germanie*, hauing great conference with the most and best learned men: at the last being stayed at *Iany* an vniuersitie erected by the dukes of *Saxonie*, and shoulde, if he had not come away, had the Hebrew lecture, which *Snepphinus* had, intertained by them to reade in their sayd vniuersitie both Greeke & Latin, in the company and with the good loue and liking of those famous men, *Flaccus Illyricus*, *Victorius*, *Strigellus*,

gellus, D. Snepphinus, called *alter Luther*, vvith diuers others, where belike he was not dumbe. And after comming home, was appoynted among the famous learned men, to dispute againe with the enemies of the religion, the papisticall bishops, and like, that if the disputations had continued, to shew him not ignorant in all the three tongues, as he will yet if *Martin Malapert* prouoke him too farre, not to be dumb. Is he dumbe because he vvas the onely Preacher in *Leicestershire* for a space, as the noble Earle of *Huntington* can vvitnesse? and by their tvvo meanes, that shire, God be blessed, was conuerted & brought to that state that it is now in? which in true religion is aboue any other place, because they retaine the Gospell without contention, which fewe other places doe. And in *Lincolneshire* did he nothing? did he not first purge the Cathedrall Church, being at that time a nest of vncleane birdes, and so by preaching and executing the Commission so preuailed in the countrey (God blessing his labours) that not one recusant was left in the countrey, at his comming away to this sea of *London*? Is this to be dumbe? howe many Sermons hath he preached at *Paules* crosse? sometime three in a yeere, yea, sometime two or three together, being an olde man, to supply some yonger mens negligence.

It is omitted, that *Episcopomastix* had a sting at the Bishoppe of *London* for swearing by his faith, wherefore he termeth him a Swag. What he meaneth by that, I will not diuine: but as all the rest is lewd, so surely herein he hath a lewde meaning. It is to be thought, that the Bishop will take profite hereby, being a man that hath diligently read *Plutarke*,

De utilitate capienda ad inimico. If it bee an othe, as this gentleman hath censured it, it is not to be doubted, but that he wil amend it: but if it were lawful, as it may be for any thing *Martin* can say, to aske his brotherhood, what *Amen* signifieth, or whether it be an othe: then in his wicked and malicious wishes for the ouerthrow of the Clergie, how oft is he to be found to say: *Amen*? for in the phrased of our speech, by my faith signifieth no more, but, in very trueth, *bona fide*, in trueth, assuredly, id est, *Amen*.

It is to be thought, that *Martin* misliketh to say by his faith, because a railing and slanderous spirite can haue no faith: for where Charitie is away (the soule of all good workes) there can be no faith. Read that of *Paul*, *Charitas non inuidet, non est suspicax, &c.* The contraries whereof swell in *Martin* as venomous humours in an infectious fore.

Among other their reproches, they affirme of the Bishop of *Rocheſter*, that hee presented him selfe to a benefice. I doe not thinke it to be true, for that I know it can not be good in Lawe. If he hath procured a benefice in way of *Commendam* (as they call it) it is by lawe allowed, and hath bene done by other.

The bishop of *Lincolne* is knowen to bee learned and zealous in religion. There are few men toward her Maiestie that haue preached in the court, either oftner times, or with more commendation, or better liking, as well before he was bishop, as since. It is therefore maruaile, that none in all this time coulde espie his inclination vnto corrupt and Papisticall doctrine, vntill the chickens of the scratching kite yong

yong *Martiniſts*, got wings to flee abroad, & crie out vntrueths againſt euery man that diſpleaſeth them.

If the Biſhoppe of *Lincolne* had not euen of late ſheved himſelte in the Commiſſion Court, at the examination of ſome of them, hee had now eſcaped this ſcratch of the lewde lying kite *Martin Marprelate*. What his words were I haue forgotten, & yet I heard them deliuered by a learned man that vvas preſent. For I did not then meane to deale in this cauſe, but they were nothing ſouding to that which the Libell layeth downe. And the perſon conſidered at whoſe funerall hee preached, hee could not with comelineſſe ſpeake leſſe in her commendation then hee did, vnleſſe they vvoulde haue had him as raſh and furious as themſelues, and to enter into Gods ſecrete iudgement, and openly to condemne her as a reprobate. God may vvorke great matters in a moment.

THE biſhop of *Wincheſter* is charged vvith certaine vvordes vttered in two Sermons the laſt Lent: the one in the *Queenes Chappell*, the other at *S. Marie Oueries* in *Southwarke*. The vvordes of the challeng are theſe, Like a flattering hypocrite, hee pro-teſted before God and the congregation, that there was not in the worlde at this day, nay, there had not beene ſince the Apoſtles time ſuch a flouriſhing ſtate of a Church, as nowe wee haue in Englande. Surely, if hee had vttered theſe vvordes for the ſtate of the Church appoynted by lawe and order, not reſpecting the faultes of particular perſons, it might in Chriſtian duetie bee well defended. But it was not vttered in this manner, nor for the matter, nor for the time. The firſt part of thoſe vvordes hee doth not acknowledge at all,

all, for they are purposely inserted to stirre enuie. Thus in deede it vvas deliuered: *As for the truth of doctrine, according to the worde of God, for the right administration of the Sacramēts, for the true worship of God in our prayer, laide downe in the booke of seruice: since the Apostles age, vnto this present age of the restoring of the gospel, there was neuer Church vpon the face of the earth, so nigh the sinceritie of Gods trueth, as the Church of England is at this day.* These vvords vvith Gods helpe, he vvil iustifie to be true, vpon the daunger, not of his liuing only, but of his life also, against any man that vvil withstand it: and yet therein shall not shew him selfe either desperate Dicke, or shamelesse, impudent or wainscot faced Bishop, as it pleaseth the Libeller to rayle. Neither doth he thinke, that any learned man that fauoureth the Gospel, though he mislike some things and persons novv in present vse, vvill reprove it. The Papists I knowv in deede doe detest the Assertion, and thinke their Synagogue blasphemed by it: No reformed Church can iustly take offence at it. Where the bishop is burdened by this speeche to excuse the multitude of *Thienes, Drunkards, Murtherers, Adulterers, &c.* that bee in our Church: neither did his thought conceiue, nor his wordes include any such matter. But what doeth not malice, enuie, and spite vtter against the most innocent person that is? The bishop of Winchester hath openly more impugned the vices of this age heere in the Church of Englande, then the vvhole broode of them that are of the Anabaptistickall Conuenticles, and the residue of these Libellers. *Woe bee to them (saith Esay the Prophet) that speake euil of good, and good of euill, and put light for darkenesse, and darkenesse for light,*

light, sweete for sowre, and sowre for sweete. Dauid had Psal. 110.
 great cause to crie, *domine libera animam meam à labijs*
iniquis, & à lingua dolosa. And Salomon, *cogitatio stulti* Pro. 24.
peccatum est; & abominatio hominum. Detractor. The
 deuise of a foole is sinne, and all men abhorre the
 backbiter or Slaunderer. If any man vvill reprocue
 the Assertion before writtens, God vvilling he shall
 be answered, so that he rayle not.

This may be a sufficient answer to the vntrueth
 fathered vpon the B. of Winchesters words, & that
 hee is not for the same iustly tearmed Monstrous and
 flattering hypocrite, speaking against his owne conscience.
 But I see in these wordes theréproch not only of the
 bishop, but much more a malicious spite against this
 Church of England, and that so deeply setled in
 their hearts, that their eares cannot, without grieve,
 heare any good spoken of it. Therefore I thinke my
 selfe in Christian dutie bound, somewhat farther to
 follovv this matter, and with some signification of
 thankfulnessse, to acknowledge and confesse those
 excellét blessings, which it hath pleased God, of his
 great mercies, to bestowe vpon the same, as vvell in
 King Edward the sixts dayes, as much more in her
 Maiesties reigne that now is: and first, to beginne
 with that which is the principall, that is, the sinceritie
 of doctrine, and all branches of true religion receiued,
 professed, taught, and established in this
 Realme. In which point, I thinke it very superfluous
 & needles for me to recite the particular branches,
 and to make a new catechisme, or to pen a new confession
 of the Church of England, seeing they both
 are so sufficiently performed, that (vvithout enuy be
 it spoken) there is none better in any reformed

Church in *Europe*. For a Catechisme, I refer them to that which was made by the learned and godly man *Master Nowel*, Deane of *Paules*, receiued and allowed by the Church of England, and very fully grounded and established vpon the worde of God. There may you see all the parts of true Religion receiued, the difficulties expounded, the truth declared, the corruptions of the Church of Rome reiected. But this I like not in our Church, that it is lawful to euery man to set forth a newe Catechisme at his pleasure. I read, that in the Primitiue Church, that thing did great harme, and corrupted the mindes of many simple persons, with foule errors and heresies. I see the like at this day: for thereby many honest meaning hearts are caried away to the misliking of our manner of prayer, and administration of Sacraments, and other orders: vwhereby it is made a principall instrument to maintaine and increase discord and dissention in the Church.

For a sound and true confession acknowledged by this our church, I refer them to that notable Apologie of the English Church, written not many yeeres since, by that Iewel of England, late Bishop of *Sarisbury*. Wherein they shal finde all parts of Christian religion confessed & proued, both by the testimony of the canonicall scriptures, and also by the consent of all learned and godly antiquitie for the space of certain hundred yeeres after Christ. For the integrity and soundnes, for the learning and eloquence shewed in the same Apologie, they (that contemne that notable learned man because hee was a Bishoppe) may haue very good testimonie in a litle Epistle, vwritten by *Peter Martir* vnto the said bishop, and

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nowe printed, and in the latter edition set before the same Apologie: where they shall finde that hee speaketh not for himselfe onely, but for many other learned men of the church of *Tygre*, and other places. Nowe, as this learned Bishop doeth acknowledge and confesse for this Church, all trueth of doctrine: so doeth hee reprove, condemne and detest all corruptions brought into the same, either by the church of *Rome*, or by any other ancient or newe heretikes, whome he there particularly nameth: yea, and to the great comfort of all them that are members of the same church, and acknowledge the same confession, hee prooueth and evidently sheweth, that the testimonies of the Scriptures, whereon that confession is grounded, for the true interpretation of them, haue the witnesse & consent of all the learned antiquitie, as I haue saide, for certaine hundred yeeres. Which I take to bee a very good comfort and confirmation to all honest consciences in these captious and quarelling dayes.

That which I meane, I will declare by some particulars. What is more eident, certaine and firme for the article of the person of *Christ* in his Godhead & manhood, then those things that the ancient Fathers decreed out of the canonicall scriptures in the Councils of *Nice*, *Constantinople*, *Ephesus*, *Chalcedon*; & some others against *Arius*, *Samosatenus*, *Apollinaris*, *Nestorius*, *Eutiches*, and those heretikes that were termed *Monotholetes* &c? Therefore whosoever do teach contrary to the determination of those councils (as some do in these dayes) they do not iustly hold that principal article and foundation of Christian religion.

Moreouer, as touching the grace and benefite of

K.ij.

Christ,

Christ, the beginning whereof riseth from the eternall love of God toward vs, and from the free election to redemption and eternall saluation: and proceedeth to our vse and benefite, by the dispensation of Christ once offered vpon the Crosse, by effectual calling wrought by the holy Ghost in preaching of the Gospell, by our iustification, sanctification, and the gift of perseuerance and continuance in the faith, thereby in the end to obtaine resurrection and eternall life: touching (I say) this free grace of God (another principall ground of Christian religion) what could be, or can bee more certainly or abundantly layde downe out of the holy Scriptures, then was determined in the Councils of *Carthage*, *Mileuitane*, *Aurasicane* &c. against the *Pelagians*, and other enemies of the free grace of God in Christ Iesu our Sauiour? Especially if you adde the writings of *August.* and other ancient Fathers for defence of the same.

As to that which is necessarie to be knowen touching the true Catholique Church (a matter of great importaunce euen at this day) vvhath can be more copiously or with more perspicuitie declared, then is by that learned father *Augustine*, as well in other places, as principally in his bookes against the *Donatists*?

Likewise, for the matter of the Sacrament of the Lordes Supper, (if simple trueth could content men) what is more euident, then that doctrine, which hath bene laid downe by the ancient Fathers, *Iustine*, *Irenaeus*, *Tertullian*, *Cyprian*, *Augustine*, *Theodorete*, and a number of other? For prooffe whereof, I referre you to B. *Iewell*, in his worthy booke, wherein he answereth *Hardings* reply against his 27. questions,

stions, proposed at *Pauls Crosse*, &c. I remēber, touching this matter of the Sacrament, *Oecolampadius*, a man of great reading & godlines, saith of *S. August.* *Is primus mihi vellicauit aurem.* He did first put me in minde of the true vnderstanding of this Sacrament.

These foure principal Articles I haue laid downe for example, that the Christian Reader may the more easily perceiue vwhat comfort it is to any Church, to haue the grounds of their faith and religion so established vpon the holy Scriptures, that for the interpretation of the same, they haue the testimonie & consent of the Primitiue Church, & the ancient learned Fathers. From which *Consent* they should not depart, either in doctrine, or other matter of weight, vnlesse it so fall out in them, that we be forced thereto, either by the plaine wordes of the Scriptures, or by euident and necessary conclusions following vpon the same, or the Analogie of our faith. Which thing if we shall perceiue, we ought, & safely may, take that liberty that themselves, & especially *Augustine* hath vsed, & requireth other to vse. *Nec Catholicus Episcopus, &c. Wee must not consent* (saith *Augustine*,) *so much as to Catholike Bishops, if they be deceiued, and be of opinion contrary to the Canonieall Scriptures.* Again, *I am not tied with the authoritie of this Epistle.* For I haue not the writings of *Cyprian* in like estimation, as I haue the Canonieall Scriptures, but I measure them by the rule of the holy Scriptures. If I finde anything in his writings agreeing to the Scriptures, I receiue it with commendation and reuerence: if otherwise, with his good leaue, I refuse it. The like you haue, *Epist. 48. 111. & 112. In Proæmio li. 3. de Trinitate*, and many other places. Otherwise, to reiect the testimonie of the

De unitate
Eccle. cap. 10

Contra Cres-
con, lib. 2. ca.
32.

ancient Fathers rashly, is a token of too much confidence in our owne wits. It was noted as a great fault in *Nestorius*, and a chief cause of his heresie, that contemning the Fathers, hee rested too much vpon his owne iudgement. The like confidence drew many learned men, and of great gifts, to be Patrons of sundry foule and shamefull errors. How came it to passe, that after that notable Councell of *Nice*, so many detestable heresies arose against the Deitie & the Humanitie of Christ, against the vnitng of both natures, and the distinction of the properties of them? &c. but onely out of this roote, that they contemned the graue sentences, interpretations, & determinations of those famous Confessors and great learned Fathers, as were in the same assembled, and had too much liking in their owne wits, & learning. But woe be vnto them (saith *Esay*) that are ouerwise in their owne conceite. *Vigilius* in his first booke against *Eutyches* saith thus. *These cloudes of fond and vaine accusations are powred out by them chiefly, which are diseased either with the sicknesse of ignorance, and of a contentious appetite: and while they being puffed vp with confidence of a prond stomacke, for this only cause they reiect the rules of faith, laide downe by the ancient fathers, that they may thrust into the Church their owne wandering deuises, which they haue ouerthwartly conceined.* This sentence, I would our vncharitable accusers & troublers of the Church would well weigh and consider with themselves. Therefore (good reader) I protest for my selfe, and for the residue of this church, that we dare not in conscience, nor thinke it tollerable, with contempt to reiect the testimonies of antiquitie in establishing any matter of weight in the Church. We leaue that

to our *hasty Diuines*, that in three yeeres study thinke themselves able to controll all men, & to haue more learning then all the Bishops in England: And for this cause vvil they giue no credit to ancient writers against their new found equality. For with them, it is a foule fault once in a sermon to name an ancient father, or to alledge any testimonie out of his workes.

Novve (good Christian Reader) seeing by the good blessing of God, vve haue all parts of Christian fayth and Religion professed and taught in this Church, and the same grounded vpon the canonickall Scriptures, vwith the consent and exposition of the Primitiue Church and ancient Fathers: What a vaunting pride is it? (as *Cyprian* speaketh) vwhat an vnthankfulnesse to God? vwhat vncharitable affection toward the Church of their naturall Countrey, that they cannot abide any good to be spoken of it? pretending nothing but the priuate faultes and vices of some men, or the disagreeing from them in some orders and partes of Gouvernement, which they vwill neuer be able to proue by the word of GOD to bee of necessitie. In other reformed Churches, vvhome they so greatly extolle, and vwould make paterne to vs, haue they not imperfections? Haue they not foule faults, and great vices among all sortes of men, as well Ministers as others? Surely, their worthiest writers & grauest Preachers doe note, that they haue. And if they woulde denie it, the world doth see it, and many good men among them doe bevvaille it. I vwill not stay in the other blessings of God, vvhewith he hath adorned this Church: I shall haue occasion to speake somewhat more of it hereafter, and God send vs grace, that we
may

may vvith true thankfulnessse acknowvledge it. But this I may not omitte vvithout great note of vnthankfulnessse towarde our mercifull God, vvich hath not onely preserued, maintained and defended the State, but also appoynted this Church to be as a Sanctuarie or place of refuge for the Saints of God, afflicted and persecuted in other Countries for the profession of the Gospell: for whome I am persvaded vvee doe fare the better at Gods hande. And I doubt not but in that respect, al reformed Churches in other places, feeling the blessing of God by vs, thinke reuerently of our State, and pray to God for vs, as all good men vvith vs ought to doe for them, that the true linke of Christian charitie may soundly knitte vs together in one body of right faith and Religion. If some fewe persons thinke amisse of our Church, I impute the cause thereof only to the malicious & vntrue reports made by some of our owne Countrey men vnto them. Which persons, if they did vnderstande the true State of this our Realme, would thinke farre othervvise, as diuers of the most graue & learned writers haue already euidently declared. This also is not the least blessing of God, as well in the time of *K. Edward*, as in the reigne of our gracious Soueraigne, that this Church hath had as ample ornamēts of learned men, (*Rumpantur vt Ilia Momo*,) as the most reformed Churches in *Europe*, & farre more plentifully then some place, whose state they seeke to frame vs vnto. Only I except those excellent men, whō God had prepared in the beginning to be the restorers of his Trueth, & doctrine of the Gospell in those parts: Namely we haue had *B. Cramer, Ridley, Latimer, Couerdale, Hooper*, & diuers other, which

vvhich were no Bishops, as *M. Bradford, M. Sanders, M. Rogers, M. Philpot, D. Haddon, &c.* Most of vvhich, as they haue left good prooffe of their learning in vvriting: so did they confirme the same vvith their blood in the ende. The like I may iustly say of them vvhome God hath sent to restore his Trueth since the beginning of her Maiesties reigne, (hovvsoeuer it please the Broode of the *Martinists* to deface them) as Bishoppe *Coxe, Pilkington, Grindall, Sands, Horne, Jewell, &c.* vvhich haue good testimonie of their learning giuen them by as graue, learned, and zealous men, as any haue liued in this age, among vvhome for certaine yeeres they liued. A number of other haue proceeded out of both our Vniuersities, vvhich though *Martin Momus* will say the contrary, deserue singular commendation for their learning, and haue declared the same to the vvorld in ansvvering and confuting the opprobrious writings of the common Aduersaries. In vvhich their ansvveres (without enuie and displeasure be it spoken) there appeareth as sufficient learning, as doeth in the most workes at this time published by the vvriters of forreine Countreies. If Englishmen at this time so greatly disprayed, vv ere giuen vvith like paynes to set forth the exercises of their studie and learning, as in other places they doe: they vvoulde dravve as good commendation of learning to their Countrey, as most other Churches doe. To vvhich number of ours, I adde also some of the, vvhom certaine occasions haue caried away to the misliking of the present state of this Church: vvhich I knowe haue receiued of God singular good giftes, which I pray earnestly they may vse to his glory, and the

procuring the vnity & peace of the Church, vvhich our *Hastie Diuines* of M.M. his brood, seeke to breake and disturbe. This testimonie, I thought my selfe bounde in conscience to yeelde to that Church of my naturall Countrey, in vvhich, and by vvhich, through the mercie of our gracious God, I am that I am. The godly, I trust, vwill interpret all to the best: the residue I looke not to please,

The B. of Winchester is further charged in this maner, He said that men might find fault, if they were disposed to quarrell, as wel with the Scriptures, as with the booke of common prayer. Who could heare this comparison without trembling? Let the Libellers, whatsoeuer they are, remēber, *Os quod mentitur, occidit animam*. At that time, in *S. Mary Oueries* church, in a large discourse, he did answer the obiections that many make at this day, against the booke of common praier, & towarde the end vttered these words, *If it could be without blasphemie, they might picke as many & as great quarrels against the holy scriptures theselues. For euen the best writings are subiect to the slanderous malice of wicked men*. This assertion was found fault withall, by a Iesuite or Masling priest at that time in the Marshalsey, & therfore the B. the next Sunday following, expounded his meaning, and at large shevved, that that might be done, which beforetime was done by a great number: and that he was not so far beside himselfe, as to compare the booke of *common prayer* vvhith the holy scriptures in dignity, trueth, or maiestie: He leaueth such blasphemous dealing to the *Papists*, the *Family of Loue*, & some other *Seētaries*: but he compared them in this, (as it is before saide) that the Scriptures themselues vvere subiect also to slanderous and deprauing tongues,

tongues, and yet not therefore to be reiected, wherof he recited sundry examples. *Celsus* that heathenish Epicure (against whom *Origen* writeth) in his booke called *Verax*, doth powre out many railing & slaunderous reproches, not onely against the holy Scriptures, but also against the course of Christian Religion: as that they receiued their religion & doctrine of the barbarous Iewes, that is, out of the bookes of *Moses* and the Prophets. The like did *Porphyrius* another Philosopher, and in his bookes reprooued the Scriptures in many places: for hee wrote thirtie bookes against Christian religion. That scoffing sophister *Libanius*, and his scholler *Iulian* the Apostata, vsed the like blasphemies against the Christian faith, and the Scriptures, out of which it was prooued, as appeareth in sundrie auncient Writers. Who knoweth not, that some Heretikes reiected the most part of the olde Testament, as false and fabulous? The *Valentiniane* Heretike, sayeth *Tertullian*, *Quedam legis & Prophetarum improbat, quaedam probat, id est, Omnia improbat, dum quaedam reprobat.* The *Marcionists* receiue onely the Gospell of *Matthewe*, the other they reiect. And likewise they admitte but two Epistles of Saint Paul, that is, to *Timothie* and *Titus*, and (as *Hierome* sayeth) to *Philemon*. *Tatian* also depraueeth the Scriptures, reiecteth the Actes of the Apostles, and picketh sundrie other quarrels against them. There was neuer any Heretike, but that to giue countenance to his opinion, hee would seeme to ground it vpon the Scriptures. And what is that but wickedly to father lies vpon the Scriptures? And for this cause you know, the Papists thinke it no sure ground

Lib. 1. contra Celsum.

Euseb. lib. 6. cap. 19.

Socr. lib. 1. cap. 9.

In Praefcript.
Tertul.
Eusebius.
Euseb. lib. 4.
cap. 28.
Epiphanius.
Theodor.

to rest vpon the scriptures onely, affirming blasphemously, that *the Scriptures are darke, vnperfect, and doubtfull, because they may bee wrested euery way, like a nose of waxe, or like a leaden Rule.* Wherefore, Christian charitie and modestie woulde not thus maliciously and slanderously wrest and wring the words of the Bishop, tending to a good and godly meaning.

Of like trueth it is, that he burtheneth the Bishop of Winchester, to affirme that it was heresie to say, The preaching of the worde was the onely ordinarie way to saluation, which he neuer thought, or spake, either the, or at any other time of his life. But in handling of that controuersie, *Penrie* spake things so strangely & obscurely, that he seemed to attribute that effect to the preaching of the word only, & not otherwise vsed by reading: And being vrged with that question, by occasion of reading the Scriptures in Churches, his answer was such, as hee euidently shewed himselfe to meane, that that effect of saluatiō could not be wrought by hearing the worde of God read, with some other wordes, giuing suspition of worse matter. And then indeede the B. rose not out of his place, (as these honest men doe carpe) nor spake in such cholerike maner, as they pretend: but quietly said, My Lord, this is not farre from heresie. What were the words that *Penry* vsed, & especially moued the B. to speake, hee doeth not at this time remember: but sure he is, they were as far from that, which is laide downe in the Libel, as falshoode can be from truth. I wonder that mē which professe God, yea, or that beleeeue there is a God, can with open mouth so boldly powre forth such heapes of vntrueths. *DetraCTOR abominabilis est Deo.* The counsell of the Prophet

Prophet is good. He that would gladly see good dayes, let him refraine his tongne from euill, and his lippes that they speake no guile. The mouth of a malicious man (saith Ambrose) is a deepe or bottomlesse pit. The innocent that is too easie of credit, doth quickly fall, but he riseth againe. But the backbiting railer is by his owne craft cast downe headlong to confusion, in such sort, as he shall neuer recover himselfe againe. And Bernard, Let not my soule be in companie of backbiting tongues, because God doth hate them, when the Apostle saith, Backbiters are odious to God. Euerie one that backbiteth, sheweth himselfe voyd of charitie. Moreouer, what other thing seeketh hee by deprauing, but that he whome he backbiteth, may come in hatred and contempt with them among whome he is depraued? Wherefore the backbiter woundeth charitie, in all that heare him, and somuch as in him lyeth, doth utterly destroy him whome he striketh with his tongue.

As for the reproch of want of learning, he will not striue much with them. The Bishop hath not vsed (God bee thanked) to vaunt himselfe of great learning. Neither doth he disdain to be accounted vnlearned of these men, which many yeeres since condemned Bishoppe Iewell as a man of no deepe learning, and euen of late dayes coulde say that Erasmus was no Diuine. His prayer is, that the small measure of knowledge, which it pleased God to giue him in the continuance of fiftie yeeres studie, may be employed to the glorie of God, and the benefite of his Countrey. It is knowen fife and fourtie yeres since, that he was Master of Art, and Student of Diuinitie, and disputed in that facultie: since which time, hee was neuer drawn from that exercise of good learning. This is his greatest comfort, that since he

Psal. 34.

Epist. lib. 7.
Epist. 44.Super Cano
Serm. 14.

was a yong man in *Magdalene Colledge* in *Oxford*, he hath bene brought vp in the loue of the Gospel, and was reasonable able to confirme his conscience, & to repress the aduersary, not only by the holy scriptures, but also by the writings of the anciet Fathers, and the best authours of this age since the renewing of the Gospell, as hee hath many honest and learned men witnesses yet aliue. *M. Trauers*, whome they preferre before him, he knoweth not what he is. He neuer sawe him to his remembrance, but once, and that was at my Lord of *Canterburies*, in the presence of some honourable persons: at which time the man shewed no great learning. Doctor *Sparke* is so well known to the Bishoppe of *Winchester*, and the Bishoppe to him, that hee cannot be perswaded that Doctor *Sparke* will affirme, that he did put the Bishop at that time or any other (as they terme it) to a *non plus*. But vwhatsoever hee vwill doe, if the one or the other, or they both, doe make any bragge of a victorie then gotten (as I haue before sayde) surely they doe greatly forget themselues, and declare that *Ladie Philantie* did bleare their eyes, and made that they coulde not see the right rules of modestie: especially considering, what the witnesses were, and what report they haue made thereof to the best of this Lande, which hath not bene made vnknown to the worlde. It is true that *Gregorie* saith, *Superbia lumen intelligentie abscondit*. Pride daseleth the eyes of a mans vnderstanding. And againe, *Superbi &c.* Proud men when they thinke themselves despised, fall by and by to railing. *Cyprian*, that reuerend and learned father, sayth notably. *An high and swelling heart, arrogant and proude bragging is not of Christ*

Moral. 8.
Idem, 12.

Lib. epist. 1.
Epist. 3.

Christ that teacheth humilitie, but springeth of the spirit of Antichrist. I pray G O D these men may remember these lessons.

AS touching the Gouvernment of the Church of England, now defended by the bishops, this I say. When God restored the doctrine of the Gospel more sincerely and more abundantly then cuer before, vnder that good yong Prince, *King Edward 6.* at vvhich time not the gouernours onely of this Realme vnder him, but a number of other Noblemen & Gentlemen, were well knovven to be zealous in the fauor of the trueth: by consent of all the States of this Land, this maner of gouernment that now is vsed, was by law confirmed as good and godly. The bishops & other of the clergy that gaue their aduise and consent to the same, vvere learned & zealous, *bishop Cranmer, Ridley, Latimer,* and many other, vvhich after sealed their doctrine vvith their blood, all learned, graue and vvise in comparison of these yong Sectaries which greatly please themselues. *M. Couerdale & M. Hooper,* neuer thought to be superstitious or inclining to Antichristian corruption, were contented to vse the office, authority, and iurisdiction of bishops, the one at *Exeter*, the other at *Glocester*. *Peter Martyr, Bucer,* and *Iohn de Alasco*, graue men, and of great knowvledge and godlinesse, did liue in that state vnder the Archbishops and bishops that then vvere, and vvrote to them most reuerendly, not refusing to giue them those Titles, that novv bee accounted Antichristian. The like they did to other of late time. Reade the Preface of *Peter Martyr*, set before his Dialogues against *Vbiquity*, & see what honourable testimonie hee giueth to bishop *Iewell*,
and

and what titles he affoordeth him. To condemne all these as Reprobate and Pety Antichrists, were great rashnesse, and such impudencie as ought not in any Christian Church or common weale to bee borne without punishment. When God had marueilously preserued for vs our gracious soueraigne *Queene Elizabeth*, & set her in her Fathers seat, being brought vp from her tender yeres, in the instruction of Gods trueth, shee tooke aduise of her most honourable Counsell, Nobles, and learned of the Realme, and especially such as were most forward in religion, and with consent of all the States of this Realme, by law receiued, confirmed and established the manner of Gouvernment, and other orders of the Church now obserued. The learned men that yeelded their aduise and consent to the same, were those reuerend & godly persons, that came lately out of banishment, from the schoole of affliction, & could not so soone forget their Lorde God, and the zeale of his trueth, namely, *Master Cox, Grindall, Sands, Horne, Pilkington, Jewell, Parkhurst*, and a number of other, vvho vv ere after chosen to be bishops, and executed those offices, without grudging or repining of any, vntill about the tenth yeere of her Maiesties raigne, the curious deuises beganne to be more common. Since vv hich time, by the countenauncing of some, they haue greatly increased in strange assertions, & now be come almost to the highest. The reproches therefore that are giuen to this State by these Libellers, touch not onely the Bishoppes, but the Prince, the Counsell, and the honorable, vv ishshipfull, wise, and learned of the Realme.

As for this question of Church-gouvernment, I
meane

meane not at this time to stand much on it. For let them say what they lust, for any thing that hath beene written hitherto touching it, it is sufficiently answered. Onely this I desire, *That they will lay downe out of the worde of God some iust proofes, and a direct commandement, that there shoulde be in all ages and states of the Church of Christ, one onely forme of outward gouernment.* Secondly, that they will note and name some certaine particular Churches, either in the Apostles time, or afterward, wherein the whole gouernement of the Church was practised, onelie by Doctours, Pastours, Elders, and Deacons, and none other, and that in an equalitie; without superioritie in one aboue an other. If this bee done soundly and truely, without any wresting or double vnderstanding of the places of Scripture: I protest they will shake that opinion that nowe I haue of this present gouernement of the Church of Englande. Yet vnder correction (I will not say, that I know) but I am surely perswaded, that they will neuer be able to doe it.

Moreouer, I woulde wish them vnfaignedly to declare, whether all the Churches at this day reformed in Europe, where the light of the Gospell was first restored, and specially of Saxonie and High Almaine, haue this gouernement, which by these men is nowe required, and none other. If they haue, it is a good preiudice for their cause: if they haue not, it is hard, that the example of two or three Churches shoulde ouerrule all the residue, in which the light of the Gospell beganne before them. And it may bee well sayde, *Did the Gospell beginne first with you?* Wee may not pull downe one Rome and set vp an other. Surely as graue learned me as most that haue writ-

ten in this time, evidently affirme the contrarie, & do make good prooffe of this proposition. *That one forme of Church-gouernment is not necessarie in al times and places of the Church & that their Senate or Segniorie is not conuenient vnder a Christian Magistrate.*

In Denmarke they haue bishoppes both in name, and office, as it appeareth in certaine Epistles of Hemingius written to some of them. In which hee sayth: They are greatly troubled vvith continuall visitation of their Churches. In Saxony they haue Archbishoppes and bishoppes in office, but not in name. For prooffe heereof, I alleadge the testimonies of that learned man Zanchius in the Annotations, ypon certaine parts of his confession. *In the Church of the Protestants (saith he) in deepe they haue bishops and Archbishops, which chaunging the good Greeke names into ill Latine names, they call Superintendents, and generall Superintendents, &c.*

Pag. 372.

The same Zanchius, in the same his confession, hath these words, *By the same reason, those things that were ordained in the church touching Archbishops, yea, and the foure patriarchs before the Counsell of Nice, may bee excused and defended.* These vvordes and some other were misliked by one famous learned man, who wrote to Zanchius of the same. But Zanchius was so farre from altering his iudgement, that in the foresaid Annotations hee writeth a large defence of it out of Bucer, in Epist. ad Ephes. vvwhich is also found in a little Treatise, vvwhich the same Bucer hath vvritten, *De vi & vsu Ministerij.* And Zanchius in the same place shewed the reason why hee is so grounded in that opinion. *I beleue (saith hee) that those things which were concluded and determined by the*

Pag. 370.

Godly

Godly Fathers assembled in the name of the Lorde, with common consent and without contradiction to the Scriptures, proceede from the holie spirite of GOD: and therefore I dare not in conscience improoue them. And what is more certaine by the Histories, Councils and writings of the Fathers, then that those orders of the Ministers, of which wee haue spoken, haue bene receined and allowed by the common consent of Christedome? And I pray, who am I, that I should reprove those thinges, which the whole church hath allowed? Neither durst all they that bee of our time (hee meaneth the learned men of Germany) reprove the same.

In the forefaide place of his Annotations, when he hath spoken of the gouernement of the churches of Saxony, he addeth touching other places, Euen there where they haue neither the good Greeke names, nor the euill Latine termes: yet haue they certaine chiefe men, in whose handes well nere is all authoritie. Seeing then we agree in the things, why should we haue controuersie about the names and titles?

Pag. 371.

This man vndoubtedly knewe the gouernement of all the Churches in Germany. For hee had bene a reader and teacher in diuers of them. He had bin in Geneva: he taught at Argentine eleuen yerees: after at Clauenna foure yeres: Again after that, at Heidelberge ten yerees: And lastly, by Cassimire appointed at his town at Newstade, where yet he liueth an olde man, if God of late hath not taken him out of this world.

Those places of high Almaine, wherein most zealous preachers and learned men haue remained, & with whome in doctrine wee most nighly agree, haue not one maner of gouernement, nor formes of Discipline. In Tygure it is wel knowne, they haue no

M.ij.

Senate

Vide Gualtherum in 1. ad Cor. cap. 1
5. &c.

Senate of Elders, nor thinke it tollerable vnder a Christian Magistrate: nor the Discipline by Excommunication, which they more mislike. I thinke it be not much differing at *Berne* (one of the greatest Churches) as I gather by *Aretius* in sundry places. At *Geneua*, and some other places, especially such as haue had their beginning from thence, they haue a gouernmēt not much vnlike that platforme, which is desired to be with vs, and is nowē in *Scotland*. I might say the like for some ceremonies & outward orders. In *Saxony* and at *Basile* they kneele at the Lords Supper. At *Tygre* they sit, and it is brought to them: In other places they go and receiue it, for the more expedition, as they passe.

The like libertie and diuersitie vse they in some other externall things, which I am not willing for some causes to lay downe in writing. All those Churches, in which the gospel in these dayes, after great darkenesse, was first renewed, and the learned men whome God sent to instruct them, I doubt not but haue beene directed by the spirite of God to retain this liberty, that in external gouernment, & other outward orders, they might choose such as they thought in wisdom and godlinesse to bee most conuenient for the state of their Country, and disposition of the people. Why then shoulde this libertie, that other Countries haue vsed, vnder any colour bee wrested from vs? I thinke it therefore great presumption and boldenesse, that some of our nation, and those (whatsoeuer they thinke of themselves) not of the greatest wisdom and skill, shoulde take vpon them to controll the whole Realme, and to binde both prince & people,

in

in necessity of conscience, to alter the present state, and to tie themselves to a certaine platforme deuised by some of our neighbours, which in the iudgement of manie wise and godly persons is most vnfit for the state of a kingdome, or to bee exercised vnder a Christian Prince that defendeth the Gospell, as in part, experience already hath taught in some. I pray God they looke not further, and haue not a deeper reach, then good subiectes that loue their Prince and countrey, should haue.

Lastly, I would with them (leauing the long discourses whereunto Doctor *Bridges* was drawn by some of their strange and intricate assertions) they would briefly without corruption lay downe his arguments and allegations, touching the supreme authoritie of the Prince, and the superioritie of bishops, and modestly, and soundly answer the same, not reiecting the testimony of the ancient Writers and Historiographers, especially such as were within 400. yeeres after Christ, so farre as they may bee *Testes temporum*. For if they shall otherwise deale, and seeke to shift off the matter with reproches, scoffes, and slaunders: they wil discredit their cause, and make good men thinke, that the spirite with which they are carried, is not the milde spirit of Christ, but the spirit of him that is condemned for the father of lying, murdering and slandering from the beginning.

The reason that mooueth vs not to like of this platforme of gouernment, is, that when we on the one part consider the thinges that are required to be redressed, & on the other, the state of our countrey, people, and common weale: we see euidently,

M.iiij.

that

that to plant those things in the Church; will drawe with it so many, and so great alterations of the State of gouernment, and of the lawes, as the attempting thereof might bring rather the ouerthrowe of the Gospell among vs, then the ende that is desired. The particulars hereof in some fewe things, in steade of many doe here follow, and hath bene opened to you before, if reasonable warning would haue serued.

First, the whole state of the lawes of this Realme will be altered. For the *Canon lawe* must be vtterly taken away, vvith all offices to the same belonging: which to supply with other lawes & functions without many inconueniences, wil be very hard. The vse and studie of the Ciuill law wil be vtterly ouerthrowen: For the *Ciuitians* in this Realme liue not by the vse of the Ciuill law, but by the offices of the *Canon law*, and such things as are within the compasse thereof. And if you take those offices and functions away, and those matters wherewith they deale in the *Canon Lawe*: you must needes take away the hope of rewarde, and by that meanes, their whole Studie. And matters of *Tithes, Testaments, and Matrimonie, iudgements also of Adulterie, Slaunder, &c.* are in these mens iudgements meere temporall, and therefore to bee dealt in by the temporall Magistrate onely: Which, as yet haue eyther none at all, or very fewe lawes touching those things. Therefore the Temporall and Common lawe of this Realme, must by that occasion receiue also a very great alteration. For it will bee no small matter to apply these things to the Temporall lawe, and to appoynt Courts, Officers, and maner of processe and proceedings in iudgement for the same.

Beside

Beside this, the Iudiciall law of the Iewes, especially for such offences as are against the lawe of God, must bee brought into this Common weale. For to this opinion doe they plainly incline. For they say already flatly, that no Magistrate can save the life of a blasphemers, stubborn Idolater, murderer, Adulterer, Incestuous person, and such like, which God by his Iudiciall lawe hath commaunded to be put to death. The same assertion must haue like auctoritie for the contrary, that is, that a Magistrate ought not to punish by death those offences that God by his Iudicial lawe hath not appointed to be punished by death, and so may not our lawes punish theft by death, nor diuers other felonies: and so some of them haue openly preached. The lawes also mainteining the *Queenes supremacie in governing of the Church, and her prerogative in matters Ecclesiasticall*, as vvell Elections as others, must be also abrogated. Those lawes likewise must bee taken away, whereby *Impropriations* and *Patronages* stand as mens lawfull possession and heritage. In these *Impropriations* and *Patronages*, as I doe confesse, there is lamentable abuse, and wish the same by some good Statute to bee remedied: so howe the thing it selfe can without great difficultie and danger be taken away, being so generall as it is in the state of this Realme, I leane to the iudgement of the vvise and godly.

The lawes of *England* to this day, haue stood by the auctoritie of the three Estates: vvich to alter now, by leauing out the one, may happily seeme a matter of more vvaight, then all men doe iudge it. If there vv ere no more then this one thing, vvich hitherto I haue spoken of, that is, the alteration of the

the state of all the lawes of this Realme : I thinke there is no wise man but seeth what daunger may followe in these perillous times, not onely by fulfilling the thing, but also by offering to doe it.

It hath beene alwayes dangerous, to picke quarrels against lawes setled. And I pray God, that the very rumour hereof, spread by these mens bookes, haue not already bred more inconuenience, then without hurt will bee suppressed: I may not put all that I thinke, in writing.

The fourme of finding of Ministers by Tythes, must with the Canon lawe be abolished. For it was not vsed in the gouernment of the Apostles time, nor a great many of yeeres after, and therefore may seeme Papisticall and Antichristian. There must bee some other order for this deuised. Which, with howe great alteration it must bee done, and how hard it will be to bring to good effect, I thinke there is no man but he seeth: For the liuings of bishoppes and Cathedrall Churches, (whereat they carpe) though they were all that way bestowed, will not serue the third part.

If this gouernment, whereof they speake, be (as they say) necessary in all places: then must they haue of necessitie in euery particular parish one Pastor, a cōpany of Seniors, & a Deacon or two at the least, and all those to be found of the parish, because they must leaue these occupations, to attend vpon the matters of the church. But there are a number of parishes in *England* not able to find one tollerable minister, much lesse to find such a company. The remedy hereof must bee, to vnite diuers parishes in one, wherof this inconuenience will follow, that people
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in the countrey must come to Church, three, foure, or five miles off: whereas now they that dwel in the same town, can scarcely be forced by any penalties of Law orderly to come vnto the church, to seruice or sermons, so that they will growe to barbarisme in many places.

Whereas it is required, that the people shoulde choose their Pastours, Elders, and Deacons: it is greatly to be feared, that it wil be matter of schisme, discord and dissension in many places: or that one or two busie heads shall leade the residue to what purpose they will, to the great disquieting both of the Church and of the common weale. Examples heereof did commonly appeare in the olde Churches, while that manner of Election did continue, as the ecclesiasticall histories in manie places doe declare. And that inconuenience caused Princes and bishops so much to intermeddle in that matter. The common people through affection and want of right iudgement, are more easily wrought by ambitious persons to giue their consent to vnwoorthy men, as may appeare in all those offices of gaine or dignity, that at this day remaine in the choice of the multitude, yea, though they be learned.

Men doe knowe by experience, that parishes, vpon some priuate respect, do send their Letters of earnest commendations for very vnfit and vnable persons: whereby it may bee gathered, what they would do, if the whole choise were in their handes, especially, being so backwardly affected toward the trueth of religion, as a great part of men are. They will aunswere (perhappes) that they shall bee overseene by the Pastours neere about them in a parti-

cular Synode, and forced both to be quiet, and also to make more fitte elections. But vvho seeth not vvhat matter of trouble this vvil be, vvhen vpon the occasion almost of euery election, they must haue a particular Synode? And if the parish vvil not be ruled (as surely many vvil not) then must they bee excommunicated, and appeale made vnto the Prince and Magistrate. And that vvhich passeth novv with quietnesse, and vvith a little amendment may bee vvell vsed, shall be continuall occasion of broile and trouble, whereto this nation is more inclined vpon light causes, then any other.

Moreouer, that vvhich is most of all pretended for this manner of common Election, that they may knowveth their minister, and thereby haue the better liking of him, can not possibly bee brought to passe, vnlesse they vvill imagine, that euery parish shall haue within it selfe a Schoole or Colledge, where those shall bee brought vp, that shall bee preferred to the ministerie among them. But howe possible that is to bring to passe among vs, let anie man iudge. If their ministers shall come vnto them from the Vniuersities or other schooles, they shall haue as little acquaintance with them, as now they haue, and farre greater occasion of partiall futes, then now there is. So that inconueniences by this meanes shall bee increased and not remedied.

That euery parish in Englande may haue a learned and discrette minister, howsoeuer they dreame of perfection, no man is able in these dayes to deuise, how to bring it to passe, and specially when by this change of the clergie, the great rewards of learning

ning shall be taken away, & men thereby discouraged to bring vp their children in the studie of good Letters. Furthermore, who seeth not howe small continuance there shall bee in the Vniuersities, to make men of any profound knowledge, whē the very necessity of places, shall drawe men away before they come to any ripenesse & the effect whereof, is partly perceiued at this day already, & much more would be, if their deuise should take place.

Touching the inconuenience of Discipline by excommunication onely, which they so much crie for, how it will be of most men contemned, and of how small force it wil be to bring to effect any good amendment of life, some learned men of this age in their workes set forth to the vvorld, haue at large declared. I let passe, that experience teacheth, that men of stubburnnesse vvil not shunne the company of them that be excommunicated, and then must they bee excommunicated for keeping of company vvith them, and so will it fall out, that more vvill be excommunicated, then in Communion: whereof vvhat deformities and inconueniences vvil arise, Saint *Augustine* doeth teach vs. The loosenesse of these dayes requireth Discipline of sharper lawes by punishment of body and danger of goods: which they doe, and vvill more feare, then they vvill excommunication. And, God bee thanked, (if men would be contented with any moderation) we haue a very good manner of discipline by the ecclesiasticall commission, vvhich hath done, and doeth daily much good, & would do more, if it were more common, & men would take more pains in it. But this is that which they be most grieved with, because they

are not doers in it themselves.

The deciding of matters in controuersie by the Pastours and Elders of the Church, beside that it will interrupt the course of the lawes of the realme, it will be great occasion of partiall and affectionate dealing, and thereby of further strife and discorde, and a matter of schismes and diuisions, as is to bee perceiued abundantly in the Ecclesiasticall Writers. For some will incline to the one part, and the residue shall be wrought to fauour the other: which hath beene the principal roote of al schismes in the Church, yea, and thereby of many heresies. Wee must not onely looke in these corrupt times, howe vprightly men should deale, but cōsider by present experience of sundrie persons and places, howe affectionately they do deale in some like matters, and thereby gather what they will doe, when they haue greater authoritie. This order was good, where the church was in persecution vnder tyrants: but where the assistance may be had of a Christian Prince, or Magistrate, it is neither necessarie, nor sō conuenient, as it may be otherwise. Surely common election of ministers, and this deciding of matters in controuersie by a multitude, will breede greater strife and contention, then without danger will bee appeased.

Furthermore, their whole drift, as it may seeme, is to bring the gouernement of the Church to a *Democracie* or *Aristocracie*. The principles and reasons whereof, if they bee made once by experience familiar in the mindes of the common people, and that they haue the sense and feeling of them: It is greatly to bee feared, that they will very easily

sily transerre the same to the Gouvernement o
of the common weale. For by the same reasonsf
they shall be induced to thinke that they haue iniur-
rie, if they haue not as much to do in ciuill matters,
as they haue in matters of the Church, seeing
they also touch their commoditie and benefite
temporally, as the other doeth spiritually. And
what heereof may follow, I leaue to the iudgement
of other. The way hereof is already troden forth
vnto them by some that haue written and spoken in
that matter: Which speeches I woulde bee loath
to touch particularly, because I thinke diuers of
them not to haue any meaning to indure that se-
quell. But men must consider, not onely what they
meane presently themselves, but what other may
gather vpon them hereafter. *Cyprian*, *Hillarie*, and
other ancient writers, did not meane so ill in some
things that they left written, as some Heretikes fol-
lowing did father vpon them, vsing their sayinges,
as the groundes of their false and erroneous do-
ctrines. The Preachers of the Gospell in *Germanie*,
at the beginning, were farre from the meaning to
mooue the people to rebell against their Gouver-
nours: but some part of doctrine vndiscreetely
vttered by diuers of them, speaking against some
abuses, gaue a great occasion thereof to the griefe
of all good men, in such sort, as they were not able
by any perswasion to quiet them, vntill it had cost
a hundred thousand of them their liues. The loose-
nesse and boldnesse of this time in many, may iustly
cause some feare that the like will happen hereafter
among vs. A number of other like incontinencies
I might lay downe in this place, and diuers of them

of as great weight as these. By these fewe, some taste may be taken of the residue. But I will now returne in a word or two to the *Martinist* againe.

NOW because *M. M.* is so notable a paynter of bishops visages, & can purtrei them al with faces of seasoned wainscot: it were good for him in some table to behold his owne ougly shape, that he & his children may learne to be ashamed of themselves. I sawe his figure drawen and set forth in a table when I was a yong man: the paynter was one very nigh of his kinne: His name was *Lucian*. The figure vvas this, An ancient man of some authoritie fate vpon the iudgement seate: hee was like *Mydas* that couetous King: for hee had long eares like an Asse, and had sitting on eche side of him a woman: the name of the one was *Ignorance*, the other was called *Ielous Suspition*; which two made him very rash in credite. Then commeth in *M. Martin M.* otherwise called *Calumniator*, a false accuser, trimmed handsomelie for his better credite, and not a wrinkle awrie in his garment: but seemed somewhat to halte and not to goe vpright: his eyes and gesture fierce and fierie: In his left hand, he caried a flaming firebrand to note his furie, With his right hand he drewe by the haire of the head a yoong man, his name was *Innocencie*, who lifted vp his handes to heauen, protesting before ood that he was gilleesse in the cause. There folowed two or three, much like to schollers: their names were *Dolus*, *Fraus*, *Insidia*. These clapped their Master on the backe to encourage him. And because Master *Martin* will be a Gentleman, he had a *treader* before him, an olde fellowe; his eies were fierce,

fierce, his face thinne & withered, his whole countenance much like to one pined away with melancholy & fretting furie. His name was *Liur*, that is, *cankred malice*, or enuie: A little behinde followed dolefull *Dame repentance* in mourning apparell, and looking backe with shame and teares goeth to meet *Lady Truth*, comming somewhat after. In the toppe of the Table this sentence was written, *Whosoever slaundereth honest men, shall come to iust punishment*. In the lower part is this, *Nothing can bee safe from the backbiting tongue*. Rounde about was this vvritten, *Beware thou neyther slaunder nor giue care vnto the backbiter. Flee slaundering both with thine eares, & with thy tongue. He that giueth faire countenance & light care, encourageth a backebiter*. If *Martin* that delighteth so much in himself, would discretely behold this table, I trust he would diminish some part of his folly. But for that it liketh *Martin*, not only to be a false accuser, but also a rash & credulous iudge with his long asses eares receiuing euery vntruth that is told him; he may behold himselfe in al the parts of the Table. The best aduise that I can giue you, is out of *Chrysostome*. Let discretion & truth sit as iudges ouer your owne soule and conscience. Bring forth before them, all thine offences. Lay downe what punishment is due for euery of them. Say continually this vnto thy selfe, *How durst thou do this? How durst thou do that? &c.* If thy conscience will refuse this, and prie vpon other mens faults, say vnto her, *Thou sittest not here as iudge of other, but to answer for thy selfe. What matter is it to thee, if this or that man offend: looke to thine owne steps, blame thine owne doing, & not others.* To the descriptiō of a detractor or backebiter, are these properties. First, he is malicious, and studieth

Hom. Ar.
Matth.

studieth to hurt others, and sometimes purposely doeth hurt himselfe, the sooner to hurt other. Secondly, his soule and life is lying. Thirdly, he is an hypocrite and a Dissembler, and pretendeth a zeale of iustice and pietie, to colour his malice. Lastly, he is a Serpent byting secretly, and fleeth knowledge. These properties learne by the complaintes of Dauid in sundry of his Psalmes. *Deliver me O Lorde, from the naughty, and from the wicked man, which deuiseth euill in his heart. They haue sharpened their tongues like Serpentes: the poyson of Aspes is vnder their lippes. The mouth of a backbiter is full of cursed speaking: vnder his tongue iss sorowe and griefe. Hee lyeth in wayte in secreete places, to destroy the innocent. Hee lyeth lurking as a Lyon in his denne, to rauish the poore. He falleth downe & humbleth himselfe, that the poore may fall into his nette. Reade the tenth Psalme, and diuers other. The residue of their malicious & more then ruffiāly raylings, together with Histrionical mockes & scoffes, too immodest for any Vice in a Play, are not meete for any honest man to meddle with: and therefore are returned ouer to the Libellers themselues, as vnfallible tokens of that spirite, with which they are ledde to these outragious dealinges. But it is now time to answer those quarrels that are made generally against all Bishops.*

Obiection.

The obiection
of the coue-
tousnesse and
Simonie of
Bishops.

But let vs see what is layde downe against the Bishoppes and chiefe of the Cleargie. First is, that they are exceeding couetous, and set to sale the libertie of the Gospel, and the vie and Discipline of the Church, like Simoniacs and Prelates of the Church of Antichrist: yea, that in Simonie and sale of the Gospel, they are nothing behinde the Bishop of Rome.

Answer.

Answer.

Surely, this is a grievous and an horrible accusation in the eares of any christian Magistrate: and if it be found true, the offendours not vvorthy to liue in this Common vvealth: Or if it be false and slaundersous, the Accuser not meete to escape vnpunished. The example of the slaundering the Ministers of the Church, is a matter more dangerous, then in these daies it is esteemed. But as touching the thing it selfe, I am of opinion, that no man of meane learning, or any experience, hauing regarde of his credite, vvould vndertake to iustifie such an accusation in the hearing of any honest mā. For, this I dare say, and vpon hazard of that is most deere vnto mee in this world wil proue, that where the state of this our Church of England doeth leaue to an euill disposed bishop one occasiō of the practise of Simony, & couetous oppression of the people, that the B. of Rome had fourtie. For a taste hereof, I referre the meaner learned to the common places of *Muscul. cap. Quare coniugium ministris ademptum*. The better learned, I knowe, are better able of theselues, to make further declaration out of their own lawes, decrees, & registers, commonly read of all them that are desirous to knowv the trueth, & not by ignorance, to exaggerate infamie, by false & vniust reportes. Yea, the very histories of this Realme can vvittnesse, that by Simony & couetous oppression, the bishops of Rome haue had yeerely out of this Realme more money, then at that time the reuenevv of the Kings crowne did extend vnto, or at this day (as I thinke) all the bishopricks in England be worth. For *Mat. Paris.* vvriteth, that in the time of king Henry the 3. the Pope

Musc. de ministr. verba Dei.

Matth. Paris

O.j.

had

had yeerely out of this Lande 600000 markes: vnto which if you doe adde his like dealing in *Germanie* and other countreys, you shall perceiue the value to be inestimable. And surely I am of that hope, and in my conscience I think it to be most true, that all the Bishops in this land, by Simoniackal practise and couetous oppression, doe not gaine the hundred part thereof. And if it doe rise to that value, it is a great deale too much: yea, if it be one peny, it is wicked, and by no good man ought to be defended, & much lesse by them to bee practised. I hope well of all, although I wil not take vpon me to excuse all: But for some, I assuredly know, & in my conscience dare depose, that since they were made Bishops, they haue not wittingly gained that way, one twenty shillings. Therefore in equalling the bishops of Englande in the practise of Simonic vvith the Pope of Rome, there must needs be great oddes in the comparison, and the whole speech may well be called *Hyperbole*, that is, an vncharitable amplification, surmounting all likelihood of honest and Christian trueth.

Obiection.

But somewhat to giue countenance to an euill slander, it will be sayde, that the Bishop of Rome practized Simonie by al meanes that he had, & our bishops, by as many as they haue.

Answer.

Oh, a worthie reason. Is this to iustifie so shameful a flaunder of the church of God, vnder a christian Princes gouernment? Is that Christian Preacher and Bishop, (if any such be) that vseth Simoniackal practise in two or three points of smal importance, and litle value in grieuousnesse of offence before God and the vvorld, to be equalled to the head of Antichrist,

Antichrist, and the principall enemy of the Gospel, practizing the same in a thousande of great weight and vnestimable value? I cannot but wish more charitable hearts to them that will take vpon them the zeale and profelssion of the Gospel. Let sinne be blamed, euen in them that fauour the word, and chiefly the Clergie: but yet so, as trueth will beare, and modestie with Christian charitie doeth require, lest in much amplifying of small offences, you become instruments not onely to discredit the parties blamed, but also to ouerthrowe the doctrine that they teach. There ought to be great difference betweene Christian Preachers & writers inueighing against Antichrist and his members enemies of the Gospell, and zealous professors, blaming & reprobuing the faults of their owne Bishop and Clergie in the estate of a Church by authoritie serled. The one part is kindled with an earnest zeale & detestation of the obstinate patrones of error and idolatrie: the other shoulde bee moued onely with a charitable sorowe and grieve, to see Preachers of the trueth not to declare in life that, which they vtter to other in doctrine. They that by humane frailtie offende in blemish of life onely, are not with like bitternesse to bee hated, harried, rated and defaced, as they that with obstinate and vnrepentant hearts, offend both in life and doctrine, and to the face of the worlde shewe themselves aduersaries of the truth. Christ after one manner blameth the Scribes & pharises, & after another he reprooueth the ignorance, the dulnesse, the ambition and carnal affection of his owne Disciples that followed him. But I pray you, let vs consider the particular prooffe of this generall accusation, and

O.j.

odious

odious comparifon, Surely they are fo trifling, that I am afhamed to ftay vpon them, and yet I muft needes fpeake a word or two of them. The Church of England retaineth a good and neceffarie order, that before the celebration of marriage, the Banes fhould be asked three feuerall Sabboth dayes.

Obiection.

The fault
proote of
Couetouf-
neffe.
Dispensing
with banes.

This order (faith the aduerfarie and accufer) is by Dispensation abused, and by our Bifhops folde for money.

Answer.

The order I thinke very good and meete to bee obferued in a Chriftian Church, and not without good caufe to be altered: and yet doth it not beare any neceffitie in Religion and holineffe, whereby mens confciences fhould be wrung or wrested. But I will demaund of the accufer, whether there be not fome cafes, wherein, the circumftances being confidered, this matter may bee difpensed withall among Chriftians? And if there bee (as no reafonable man can deny) then I afke further, whether there bee any lawe in this Church of Englande, whereby, with the authoritie of the Prince, it is granted, that a Bifhoppe may in fuch conuenient cafes difpenfe with this order? And if there bee fuch lawe of the Church and of the Realme: I marueile, howe it can be counted Simonie, or couetous felling of the libertie of the Gofpell, to difpenfe with it.

Obiection.

Yea, but if the order be good, why is it not kept vniuolably? if it be euill, why is it folde for money?

Answer.

The order is good, no man can deny it, or without good caufe alter it: but there is no externall order fo neceffary

necessary, but that authoritie may in some considerations lawfully dispense therewith. It was a good order and commandement of God, that none but the Priests should eat of the shewbread, and yet in a case of necessitie, *Abimelech* the hie Priest, did dispense with *Dauid* & his company in eating the same bread. The external obseruation of the Sabbath day was a good order, and a commandement streightly giuen by God: and yet we read that the Iewes in necessitie did breake it, and fought on the Sabbath day. And Christ himselfe defended his Disciples, that on that day did bruiſe Corne and eate it. Therefore by lawfull authoritie, such orders may bee dispensed with, and not deserue iust reproofe, much lesse the crime of Couetousnesse and Simonie.

1-Sam. 31.

Maerab.

Marke 1.

March. 8. 2.

Obiection.

Yea, but the dispensations are solde for money: for some haue for writing, and other for sealing, and my Lord so: granting &c.

Answer.

By as good reason may they excuse any Iudge, or chiefe officer in this Land of extortion and bribery: because his Clearkes and vnder officers take money for the writing & dispatch of Proceſſes, Writs, and other like matters, whereof happily some small portion commeth to the Iudge or chiefe officer himselfe, and the same also warranted, and made good by the lawes of this Realme. If either Ecclesiasticall Ministers or other officers and Magistrates, shall by extortion wrest more, then by order is due: there lieth lawfull remedie and sharpe punishment for the same. And in all societies and common weales that euer haue bene, as well among Christians as other, it

hath bene counted lawfull, that the Ministers to higher officers, aswell Ecclesiasticall as other, should haue lawfull portions and fees allowed them for such things wherein they trauell. Therefore, how this may be imputed to Bishops as Simonie, and sale of Christian libertie, I see not.

Obiection.

They will say, Dispensations for Banes, for greedinesse of money, are granted more commonly then they should be.

Answer.

If that be true, I praise it not, I defend it not, I excuse it not: and I thinke the fault more in inferiour Officers, then in Bishops themselues. But in whome soeuer the fault be, that cannot be so great and hainous, that Bishoppes of England may iustly bee accounted Antichristian Prelates, Petie Antichrists, Subuice-Antichrists &c. as some in the heate of their zeale, doe tearme them. But God I trust, in due time, will coole their heate with the spirite of mildenesse and gentlenesse. If many Bishops haue gained by this kinde of Dispensatiō, I maruaile. Surely I know some, that neuer receiued pennie in that consideration, but haue giuen strait charge to their inferiour officers, neuer to dispense with that matter, but vpon great and weighty cause: & such order is now generally taken. But (good Christians) here is the grieve, that moueth all this grudge: that euill persons, when, either to cloke their whoredome, or to preuent another of his lawfull wife, or some other like purpose, will marrie without orderly asking in the Church, they bee for the same conuenient & punished by the magistrate: This they be grieved at, & count it great extremitie: for,

for, because they see the lawfull Magistrate, vpon good considerations sometime to dispense with this order, they thinke it as conuenient for them vvithout leaue, of their ovvne heads to vse the same, to the satisfying of their vnlawfull lust, or other lewde affection. For such is novv the state of this time, that vvhatsoever an Officer, specially Ecclesiastical, may do by lawful authoritie, the priuate subiect thinketh he may doe the same, at his owne vvill and pleasure. And if he be brideled thereof, why then it is Lordlinesse, Symonie, Couetousnesse, and Crueltie. And I pray God, the like boldenesse growe not tovvard other Officers and magistrates of the Common vveale also. Surely, vve haue great cause to feare it: for the reasons vvhereon they ground their doings, may be applied as vvell to the one, as to the other.

Obiection.

Another Argument of couetousnesse in bishops is farre vvorse, as it is said, then the former: that they prohibite marriage at certaine times, most contrary to Gods worde: that is (say they) a Papistical practise, to fill the Cleargies purse: yea, it is a doctrine of Antichrist, and of the deuill him selfe, prohibiting Marriage euen in Laye men, contrarie to S. Pauls wordes, who sayth, Marriage is honourable in all persons.

The second
prooffe of
couetousnes
forbidding
of Marriage.

Heb. 13.

Answer.

Surely, for my part I confesse, and before God and the vvorlde protest, that in my conscience I thinke, that whosoeuer forbiddeth Marriage to any kinde of men, is tainted vvith the corruption of Antichristian doctrine, and hath his conscience seared with an hot iron, bearing the marke of the beast spoken of in the *Apocalypse*: but I am clearely resolved that

Apoc. 13

that the Bishoppes of Englande are free from any touch of that opinion, and doe account it no lesse then a token of Antichrist noted by *Daniel*, to prohibite lavvfull Matrimonie. Their doctrine openly taught and preached, and the practise of their life doth shew it to be so, that no man vnlesse hee bee blinded with malice, vwill impute that errour vnto them. Who seeth not, that by exercise of mariage in their ovne persons, they cast themselues into the displeasure and misliking of a great number, in that onely they bee married, contrary to the corruption of the Popish and antichristian Church? Wherefore, I pray you (good Christian readers) weigh and consider with your selues, what vnchristian and heathenish dealing this is toward the ministers of God, of purpose onely to deface them, and bring them in misliking by sinister interpretations, to cast vpon them the filth and reproche of that corrupt doctrine of Antichrist, vvhich most of all other they doe impugn in their teaching, and withstand in their doing. Is there feare of God in those hearts that can doe this?

Obiection.

Why? (they will say) It is euident that Mariage is prohibited by them at certaine times of the yere, and thereby occasion giuen to weake & fraile persons, to fall into whoredome and fornication, or to burne in their consciences with great danger of their soules.

Answer.

Vndoubtedly this must needs be thought a captious and rigorous interpretation, to say that a stay of mariage for certaine daies and weekes, is an vnchristian forbidding of mariage, & vvorthy so grieuous blame

blame, as is cast vpon bishops for it. For then it is a *Popish disorder also, and Antichristian corruption, to stay marriage for three weekes, untill the Banes bee asked:* for in that space, light and euill disposed mindes, may easily fall to offence. And yet this order both is, and ought to bee accounted of them, a godly and necessary order in the Church.

Obiection.

They will ansvvere, that it is Popish and superstitious, to tye the order of Marriage vnto any time or season, more then other. For the thing beeing good and lawfull by the worde of God, why should it bee (say they) assigned to any time or place? There is no place more holy then Paradise was, nor no time so good as was before Adam fell by his disobedience, &c.

Answer.

I ansvvere, if any man appoynt Marriage to bee vsed at this or that time and place, for conscience sake, or for holinesse, as though the time or place coulde make the thing eyther more or lesse holy, surely I must needs condemne him as superstitious, and cannot thinke well of the doing, though all the bishoppes in Englande shoulde affirme the contrarie. For to make holy, or vnholly, those things that God hath left free, and bee of them selues indifferent, is one of the chiefe groundes of all Papisticall corruption. But I suspect no bishop in this Realme to be of that iudgement, and I dare say there is not. A thing left by Gods lawe free and indifferent, may bee accounted more conuenient, comely, and decent, at one time and place, then at another: but more holy it cannot bee.

All meates are free at all times by the law of God:
for nothing is vnclean that is receiued with thankesgiving:

*P.j.**neither*

neither doeth any thing that goeth into the mouth defile a man. And yet because it is now a Positiue law in this common weale, not for holinesse, but for orders sake: it is not so comely and conuenient for an Englishman to eate flesh on Fridayes and Saturdayes, or in the Lent, as it is at other times.

Obiection.

Heere they will crye and say, that both the one law and the other is superstitious and naught, and proceeded both out of the Popes mint, and there were coyned, and had their beginning, and therefore that the Bishops doe wickedly, and like to popish Prelates, that so retaine in the Church and common weale, the dregs of Antichristian corruption.

Answer.

This is the voice & opinion of them only, vvhich thinke not any thing tollerable to be vsed, that hath bin vsed in the church before time, were it of it selfe neuer so good. These vvill haue no Font, but christen children in basons: They wil weare no caps nor surplices: many of them vvill not vse the old pulpits, but haue nevv made: they wil not accept a collect or praier, be it neuer so agreeable to the vvord of God. I maruaile, that they vse the Churches them selues, then which, nothing hath bin more prophaned with superstition and idolatrie. They should do that *Optatus Mileuitanus* writeth, that the Donatists were w^ot to do, that is, when they obteyned a Church, vvhich before had bene vsed by Catholikes, they vvoulde scrape the walles therof, and breake the Communion tables & cups. But it may appeare, that the learned father *August.* vvas not of that opinion. For in his epistle vvritten to *Publicola*, a question was moued vnto him, whether in destroying the idoles temples, or their groues, a Christian might vse any part
of

of the wood, or water, or any other thing that did apperteyne vnto them: His answer was, that men might not take those things to their priuate vse, least they run into suspition, to haue destroyed such places for couetousnes: but that the same things might be imploied in *pious & necessarios vsus*. But I recite not this, to defend that law, whereby mariage for a time is forbidden. For I thinke it not a matter of such necessitie, neither is it so greatly pressed, as they pretend. I thinke there is no lawe remaining, that is so little executed, as that is.

The other law of forbearing flesh on Fridayes, in Lent, and other dayes, for the state of our countrey I thinke very conuenient, and most necessarie to be vsed in Christian policie. I woulde to God those men, that make so small accompt of this lawe, had heard the reasons of the grauest, wisest, and most expert men of this realme, not only for the maintenance of this Lawe, but also for some addition to be made vnto it. How God hath placed this land, there is no reasonable man but seeth: The Sea are our walles, and if on these walles we haue not some reasonable furniture of ships, we shal tempt God in leauing open our countrey to the enemy, and not vsing those instrumētts, which God hath appointed. There is no state of men, that doeth so much furnish this realme with sufficient numbers of mariners for our nauie, as fishers doe. And how shall fishers be maintained, if they haue not sufficient vtterance for those things, for which they trauell? And howe can they haue vtterance, if euery daintie mouthed man, without infirmitie & sickenesse, shall eate flesh at his pleasure? They cannot pretend religion, or restraint

of Christian libertie, seeing open protestation is made by the lawe, that it is not for conscience sake, but for the defence and safetie of the realme. Therefore this crying out against this lawe, is not onely needelesse, but also vndiscreete and factious.

Obiection.

The crime
of making
vnlearned
Ministers.

But there bee other matters that more nighlie touch the quicke, and if they be true, can receiue no face of defence. They make lewde and vnlearned Ministers for gaine: they maintaine pouling and pilling courtes: they abuse the Churches discipline, &c.

Answer.

As touching the first, if they make lewde Ministers, it is one great fault: if they doe it wittingly, it is farre a more heinous offence: if they do it for gaine, it is of all other most wicked and horrible, and indeede shoulde directly proue deuilish simonie to be in them. That some lewde and vnlearned ministers haue bene made, it is manifest: I will not seeme to defend it: I woulde they had had more care herein, that the offence of the godly might haue bene lesse. And yet I knowe, all their faults in this are not alike, and some haue smally offended herein. And in them all, I see a certaine care and determination, so much as in them lyeth, to amend the inconuenience that hath risen by it. Which thing, with professours of the Gospell, shoulde cause their fault to bee the more charitably borne, least they seeme not so much to haue misliking of the offence, as of the persons themselues, for some other purpose, then they will bee openly knowen of. But if they shoulde doe, as they be (I trust) vniustly reported of, that is, to make lewde and vnlearned Ministers

Ministers for lucre and gaine: truly, no punishment coulde be too grieuous for them. Which way that should be gainesfull to Bishops, I see not.

The Clarke or Register, I knowe, hath his fee allowed for the writing of letters of Orders: but that euer Bishop did take any thing in that respect, I neuer heard, neither thinke I, that their greatest enemies be able to proue it vpon many of them. Therefore this may goe with the residue of vncharitable slanders. Or if there hath bene any one such euil disposed person that hath so vtterly forgot his duetie and calling, that eyther this way, or any such like, in making of Ministers hath sought his owne gaine and commoditie: it is hard dealing, with the reproch thereof to defame the innocent, together with the guiltie, and to distaine the honestie of them that neuer deserued it. There is no Magistrate in this land so sincere and vpriight in his doings, but that by this meanes his honesty and good name may be defaced.

Obiection.

It will bee sayde that all this is but a glose or colour, to hide and turne from you those great crimes that you are iustly charged withall. For the worlde seeth, and all men crie out against you, that you, to the great hurt and hinderance of the Church, vpholde and maintaine an vnlearned ministerie, and wil not suffer any redresse or reformation to be made therein. Hereby commeth it to passe, that the people of God bee not taught their duetie, eyther to God, or to their Prince: but, by their ignorance, are layde soorth as a pray to Sathan. For, by that occasion, they bee ledde away to euill with euery light perswasion that is put into their heads, either against God or their prince, so that it may bee iustly thought that all those mischiefes that of late haue fallen soorth, haue sprung out of this onely roote, aswell in them that haue slidde backe and reuolted from religion, as in those that haue

conceiued & attempted the wicked murdering of our gracious Prince, and bringing in of a stranger to sit in her royall seate. You are therefore the principall causes of all these mischiefes,

Answer.

This is surely a grieuous accusation: but God, I trust, will iudge more vprightly, and regard the innocencie of our hearts, in these horrible crimes laid to our charge. These accusers, to satisfie their misliking affection towarde our state, not onely suffer themselves to bee deceiued with false and captious reasons, but dangerously also seeke to seduce other. Logicians, among other deceitfull arguments note one principally, *A non causa ut causa*, that is, when men, either to praise, or dispraise, doe attribute the effects of either part to some things or persons, as causes therof, which indeed are not the true causes. Which false reasoning hath done great harme at all times, both in the Church of God, and in common weales. After the ascension of Christ, whē God sent his Apostles and other holy men to preach the Gospel of our saluation in Christ, and the same was among men vnthankfully receiued: God did cast sundry plagues & punishments vpon them, as dearth and scarcitie, famine & hunger, the pestilence, and sundry other diseases, warre & tumult, earthquakes and great deluges in sundry places. The causes of al this, very slāderously & blasphemously they imputed to Christian Religion, and therby raised those dreadfull persecutiōs, which at that time were exercised against the Christians.

This error was the cause that Saint *Augustine* wrote his notable worke *De ciuitate Dei*, and that *Orosius*, by the counsell both of Saint *Hierome* and

Saint

Saint *Augustine*, vvrote his historie: vvherein he answereth this false argument, and sheweth that God in all times, had sent the like plagues for the sinnes and offences of mankinde, and for the reiecting of his vvorde and trueth,

In the fourtie foure Chapter of *Ieremie*, The Ievves deceiue themselves with the like argument, to confirme their conceiued superstition and idolatrie. But we will do (say they) whatsoeuer thing commeth out of our owne mouth: as to burne incense to the *Queene of Heauen*, & to powre out drinke offerings vnto her as we haue done, both we and our Fathers, our Kings & our Princes in the Cities of *Iudah*, and in the streetes of *Hierusalem*: for then had we plentie of victuals, & were well, and felt no euill. But since wee left off to burne incense to the *Queene of Heauen*, and to powre out drinke offerings vnto her, we haue had scarcenesse of all things, & haue bene consumed by the sword and by the famine. In these vvordes you see, to the hardening of their owne hearts, they attribute the good giftes of God to their idolatrie, and their dearth and trouble to the preaching of *Ieremie* and other Prophets, vvwhich indeede were not the true causes thereof. In like maner reason rebellious subiects in common vveales, when they seeke to make odious the Princes & gouernors vnder whom they liue, vniustly imputing to them the causes of such things, wherewith they finde themselves griued.

So reasoned the rebels in the time of King *Richard* Walsingham the second, against the King, against the Counsell, and chiefe Nobilitie of the Realme, against the Lavvyers, and all other States of learning, & therefore had resolution among them, to haue destroyed and ouerthrowen them all, and to haue suffered
none

none other to liue in this Realme with them, but the Gray Friers onely.

Seeing therefore this manner of reasoning is so perillous, it behooueth all them that feare God, and loue the trueth, and will not vwillingly be caried into errour, to take diligent heed that they be not abused herewith. And so I pray God they may doe, vvhich at this time so earnestly seeke to make odious the state of the Clergie of *England*, imputing to them the causes of those things, vvhich they most detest and abhorre.

For if they vwill see the trueth, and iudge but indifferently, they shall finde that there is no such vnlearned Ministerie, as they complaine of: neyther such vvant of preaching, as may iustly prouoke the wrath of God, to send such plagues & punishments vpon vs, as they recite. This I dare iustifie, that since *Englande* had first the name of a Christian Church, there was neuer so much preaching of the vvorde of God, neuer so many in number, neuer so sufficient and able persons to teach and set forth the same, as be at this day, hovvsoever they be defamed and defaced. There bee, I confesse, many vnlearned and vnsufficient Ministers: but yet I take it to bee capitious and odious, in respect of them to name the whole Ministerie vnlearned or ignorant. For the simplicitie and charitie of Christian iudgement, doth giue the name of any Societie, according to the better part, and not according to the vvorse.

There were in the Church of *Corinth*, many euill persons, as wel in corruption of doctrine, as wickednesse of life: and yet Saint *Paul* noteth that Church to bee a reuerend and holy congregation. The
Church

Church of Christ militant heere in earth, hath alwayes a great number of euill mixed vvith them that be good, & oftentimes the worse part the greater: yet were it reprochfull and slanderous to call the Church vvicked. In like sort may it vvell bee thought vncharitable, to call the ministerie of the Church of *England* ignorant, when that (thenkes be to God) there bee so many learned and sufficient preachers in this lande, as neuer vv ere before in any age or time, and the same adorned with Gods excellent good giftes, and comparable to any other Church reformed in *Europe*. If men would cast so curious and captious eyes vpon the Ministers of other countreyes, and note the blemishes and imperfections in them, as they doe in our owne: I am perswaded (vnder correction) they would not thinke so meanely of the state of the Ministerie of *England*, as they doe. But this is the generall disease of vs Englishmen, to haue in admiration the persons and states of other foreine countreyes, and loath their owne, bee they neuer so commendable or good. I speake not this, to note with reproch any reformed Church in forreine countries, or to diminish the commendations of those excellent giftes, which it hath pleased God plentifully to powre downe vpon them, as the first renuers and restorers of the Gospel in this latter age, to whome, in that respect, we owe great love and reuerence: But yet they see and acknowledge, that they haue imperfections, and cannot haue churches in this world without blemishes. Notwithstanding it is not free among them, no not for the best learned, or of greatest authority, in publike speech or vvriting, to vtter those things vvich

may tend to the generall reproche of their Church or common weale, as it is commonly vsed vvith vs at this day: Or if they doe, they are sharply dealt vvithall for the same. For, as vvise gouernours, they see, that such doings is the very seede of dissention, discorde, and faction, the very pestilence of all Churches, common vveales, and societies. Wherefore in most Churches, they doe tolerate some imperfections settled by order, at the beginning, least by change of lawes, there shoulde bee greater inconuenience.

Obiection.

Yea but all their Ministers are learned and able to teach.

Answer.

Of that I doubt: & in some places, by good testimony I know it not to be true. That is easie to be had in a free Citie, that hath no more congregations, but those that be within the Citie, or within a few villages about, vvich is not possible, in so great a kingdome as this is, replenished with so many Villages almost in euery place, as scantly you haue two miles vvithout a Towne or Village inhabited,

And yet, that men doe not conceiue euill opinion of the Bishops, for that which cannot bee remedied: it behooueth the vvise and godly to consider, that the state of this Church is such, as of necessitie there must bee some of very meane abilitie, in comparison of that perfect rule of a Minister that *S. Paul* requireth.

It is wel knowne, as it is before recited, that there be a number of parishes in this Realme, the liuings vvhereof are so small, that no man sufficiently learned, will content himselfe vvith them. In some one

meane

meane shire there bee aboue foure score Chappels to be serued, onely by Curates, with very small stipends. To place able men in them, is vnpossible: For neither sufficient number of learned men can be had, nor, if there coulde, woulde they be contented to bee to such places appoynted. And to leaue those parishes and places vnserued of common prayer, and administration of the Sacraments, were an inconuenience as great on the other part: For it bringeth men to an heathenish forgetfulnesse of God. To ease this matter by combinations and ioyning of many parishes together (as some deuise) besides other inconueniences, the thing is not in the Bishops authoritie, nor possible for him to doe, Euery parish hath a sundrie patrone, which will neuer bee brought to agree to that purpose, and to forgoe their patrimonie and heritage. Nowe to attempt the matter, by making a law for that purpose, woulde be occasion of so great troubles and alterations, as would draw with them more inconueniences, then would stand with the safe state of this common weale, as the wiser sort doe see, and were easie for me to declare, if it were pertinent to this matter here to lay them downe in writing. The only remedie that necessitie beareth, is, to tollerare some of the meaner sort of Ministers, hauing carefull consideration, so much as diligence can doe, that the same may be of life & behauiour, honest, and godly, and such at the least, as may bee able to instruct the parish in the Catechisme. And surely, I hope, by the care of the Bishops, that they haue alreadie vndertaken, this thing will be, either altogether, or in a good part brought to effect ere long time passe.

Q.ij.

Obiection.

Obiection.

2. Tim. 3.

But some will say, that all this is but a cloake of colourable reason to hide an vnexcusable fault. For that no necessitie can excuse a man, to breake the law of God: and Gods holy commandement is vttered by Saint Paul, that among other properties, a Minister shoulde bee *Aptus ad docendum*, that is, able to teach, and therefore no Bishop can bee borne with, in making an vlearned Minister. For he may not doe euill that good may come thereof.

Answer.

2. Tim. 3.
Tit. 1.

For answer hereunto, it cannot bee denied, but the rule which Saint Paul giueth, is an exact rule, and such an absolute description of a Minister, as is according to Christian perfection: and therefore that all Ministers ought to bee correspondent to the same: And so much as they want thereof, they lacke of their perfect state. Yea, and ecclesiasticall gouernours shoulde carefully see, so much as humane frailtie and the miserable state of this worlde will suffer, that al Ministers of the Church of God be such. And when they doe faile heerein, they offend; and goe from that perfection that the worde of God requireth. But yet I doubt not, but God of his great mercie in Christ our Sauiour will graciously consider, that he hath to doe with flesh and blood, and that euen his best children liue not here in an heavenly state, but in a miserable and wretched world, and specially when hee seeth, that they offend not of negligence or malicious wickednesse, but are carried with the necessitie of this earthly frailtie. For if GOD shoulde measure all things done in his Church by the perfect rule of his word, who should be able to stand before him? We may

may not therefore, either condemne other, or esteeme our selues condemned before God, if through the frailtie of the worlde, we be not able to frame all things in his Church to such perfectnesse, as his holy word appoynteth.

As the description of a Minister, deliuered by Saint *Paul* to *Timothie* and *Titus* is perfect, so doth it containe many branches & properties to the number of (I thinke) twentie or aboue: As, that he must bee vnreproueable, the husband of one wife, watching, temperat, modest, not froward, not angrie, one that loueth goodnesse, righteous, holy, harberous, apt to teach, holding fast the wholesome worde according to doctrine, able to exhort with wholsome doctrine, and conuince them that say against it, not giuen to much wine, no striker, not giuen to filthy lycre, gentle, no quarreller, not conetous, one that can rule his owne house, keeping his wife and children in honest obedience, not a yong scholler least hee be puffed vp with selfe liking, well reported of, graue, not double tongued, holding the mysterie of the faith in a pure conscience.

If they will admit no Ministers as lawfull, but such as shall haue fully all these properties: Surely they will cut from Churches the greatest part, or all the Ministers that they haue. Euen that one propertie which they so greatly call vpon, as of all other most necessarie, that is, that hee shoulde be apt to teach: that is, as Saint *Paul* expoundeth himselfe, to be sufficiently able to teach them that bee willing, and to conuince the aduersarie: If it be pressed to the extremitie and rigour thereof, it comprehendeth so much, as it will exclude a great many of Ministers

and Preachers, which in their measure doe good seruice in the Church of God.

The best writers that euer I did reade vpon that, say, That to the performance of the same, a man must haue readie knowledge in the Scriptures, the vnderstanding of the tongues, the reading of the ancient Fathers, and histories of antiquitie. If a great many of them woulde looke into their owne bosomes, and measure themselues by this rule of sufficiencie: they woulde not iudge so rigorously of other, nor be so rash to condemne them.

Exod. 29.

Wee see in the Scriptures, that God sometime beareth with breach of his cōmandement, falling by the necessitie of our fraile life. God gaue in charge, as before is sayde, that none shoulde eate of the Shew-bread, but the Priestles: And yet in necessitie

1. Reg. 21

David did eate of it, though he were no Priest.

Num. 15.

The *Machabies* fought on the Sabbath day contrary to this commandement, *Thou shalt keepe holy the Sabbath day*: and yet it is not read, that God was therefore displeased with them, or tooke punishment of them, though the Scripture mention, that one without necessitie gathering stickes on the Sabbath day, was stoned to death.

Mat. 23.

Christ himselfe may seeme to giue the reason for their defence, when he saith, *The Sabbath was ordeined for man, and not man for the Sabbath.*

Deut. 24.

Yea, in a morall cōmandement of God touching mariage, we see God to vse a maner of dispensation, in respect of the frailtie of mans nature. The Scripture saith precisely, *Quos Deus coniunxit homo ne separet*: and yet in the lawe, wee finde this dispensation or qualifying thereof. *When a man hath taken a wife,*
and

and married her, if she finde no fauour in his eyes, &c. then let him make a bill of diuorcement, and put it in her hand, and send her out of his house.

Of this mercifull bearing of God with the breach of his commandement, Christ sheweth the reason, *Math. 19.* saying in this wise. *For the hardnesse of your hearts God suffered you to put away your wines, but from the beginning it was not so.*

Heere we learne that our gracious and mercifull God, for the shunning and auoyding of a greater mischiefe among stubborne people, suffered his seruant *Moses* to giue foorth a more fauourable interpretation of his iust and perfect Lawe, and to suffer diuorcements in such cases, as the right and rigor of his iustice in it selfe, had forbidden.

This haue I written, not of purpose to incourage men to breake and alter the Lawes and ordinances of God, but rather to comfort those consciences, which in this case may bee troubled, and to put away that opinion, wherewith some are led to thinke that that Congregation is not vvorthie the name of a Christian Church, nor meete vvherein a good Christian man shoulde abide as Minister, where all things are not reformed, to the perfect rule of Gods holy worde.

Surely the auncient Fathers of the primitiue Church doe not seeme to be of that iudgement. For they did all find fault with many enormities in their time, as vvell in outvvarde ceremonies, as corruption of life, yea, & in some point of doctrine also: and yet it is not read that they did therefore separate themselves from the Churches, or thinke that they could not as faithfull Ministers serue in them.

Saint

Aug. de bop-
tif. contra
Donatist. lib.
4. cap. 9.

Saint *Augustine* sheweth of himselfe, & of Saint *Cyprian* very notably, as in many places, so chiefly against the *Donatists* who were infected with that error: but most plainly of all other places, *Dé Baptismo contra Donatistas, Lib. 4. Cap. 9.* Where at large he disputeth this question: which place is worthie diligent reading and consideration.

Cyp. de lap.

Cyprian had blamed the Bishops and Ministers in his time, of Couetousnesse, Extortion and Usurie. And yet saith Saint *Augustine*, *Cyprian* writeth vnto *Antonianus*, that before the last separation of the wicked and the Godly; no man ought to separate himselfe from the vnitie of the Church, because of the mixture of euill persons. What a swelling pride is it (sayeth hee) what a forgetting of humilitie and mildenesse, what a vaunting arrogancie, that hee can thinke himselfe able to doe that which *Christ* would not permit to his Apostles, that is, to separate the weedes from the Corne? &c. Yea, and *S. Paul* himselfe as before I haue saide, iudgeth the Church of *Corinth*, an honorable & blessed Church of God, though there were in the same not onely some blemishes and imperfections, but many great & enormous faultes. Wherefore, to returne againe to my purpose, though our Bishops through the necessitie of time, neither at the beginning had, nor now can haue perfect good Ministers in euery parish within their charge: I see no cause, why they may not vse such as with their best diligence they may haue, especially if they order the matter so, as the fault bee not in their owne negligence or corruption.

The causes
why an vn-
learned Mi-
nisterie is not
the occasion
of backe sli-
ding &c.

That you may the better conceiue, that an vnlearned Ministry for want of preaching of the Gospel, is not the cause of the backsliding and reuolting of
so

so many in these dayes, nor of sundry other inconueniences imputed to the same: you shall easily vnderstand, if you will call to your remembrance, that when there were fewer Preachers and lesse teaching by great oddes, then of late yeres hath bene, the people did not reuolt as now they doe. There is therefore some other cause, if we will with vpright mindes looke into it. There were fewver Preachers and lesse teaching in the dayes of that King of blessed memorie *Edward* the sixt, and yet did not the people then reuolt, as novv, although the reformation of the Church was then but greenely settled. They had the same imperfection and want of Ministers, which wee haue novv, and that in greater measure: in so much as they were faine to helpe out the want with reading of Homilies, as you knowe. Which deuise, although it be greatly misliked and inueighed against in these dayes, as intollerable: yet did that reuerend and learned father *M. Bucer* highly commend the same, and shewed his good liking thereof, willing moe Homilies to bee prepared for that purpose. And vvhat were they that were then Preachers, and in the state of gouernment of the Church? Surely such persons as did diligently obserue those orders in outwarde thinges, vvich the Bishops now, for feare of further inconuenience, desire and studie to maintaine. In the first ten yeeeres of her Maiesties most gracious reigne, there was little or no backsliding from the Gospell, in comparison of that now is: yet was there not then so much preaching, by the halfe, nor so many Preachers in the Church of England by 1000. as now there are. And since that time (I speake of good experience,

The first
cause why
the Gospell
prospereth
not so well
here.

and better knowledge then gladly I would) that in diuers places where there hath beene often preaching, and that by learned & graue men, there haue bene many that haue reuolted, and litle good effect declared among the residue. You will aske me then, what I thinke to be the true cause thereof? Surely, the causes are many: but I will note vnto you onely two or three, that bee of greatest weight. First, to haue the fruites of the Gospell settled in the consciences of men, and declared in their liues: It is not sufficient to haue often and much preaching, but also to haue diligent and reuerent hearing. Though the Preachers be neuer so learned and discreet, if it bee not heard as the worde of God, it is to no purpose. But in these dayes, as in all other, men be easily induced to disburthen themselues, and lay the whole fault vpon the Ministers and Preachers.

Obiection.

Oh, say they, if wee had good and zealous Bishoppes, and godly Preachers, such as the Apostles were: vndoubtedly this doctrine of the Gospell woulde haue had better successe, and would more haue preuailed in mens hearts. For they are not zealous, nor seeme to bee moued with the spirite of God: therefore it cannot be, that they should moue other.

Answer.

Though this reason seeme somewhat plausible to some kind of men, and to be of great force to excuse the common people: yet I aduertise all them, that haue any sparke of the feare of GOD in their hearts, that they take heede of it, & beware, that, to their own great dāger, they be not caried away with it. For it hath bene seldome or neuer heard or read, that the people of God among whom true doctrine hath bin preached (as the Lorde be thanked it hath bene

bene with vs) did euer vse such allegations for their
 ovvne excuse and defence. It hath beene alwayes
 the pretence of the reprobate and wicked, to colour
 their owne obstinacie, and contempt of Gods word,
 vvhen they vv ere offered the light of the Gospell
 and called to repentaunce. But that these kinde of
 men may not flatter and deceiue themselves: I let
 them vnderstande, that the Scriptures in no place
 teach them, that the offences and faultes of the Mi-
 nisters, are alwayes the onely cause, why the word of
 God doth not take place in mens hearts. It is more
 commonly, and almost alvvayes imputed to the *way-
 wardnesse, vnthankfulnesse and obstinacy* of the people
 that heare it. Therefore it vv ere good for al sortes of
 men, of what calling soeuer, to looke into their owne
 bosomes, & carefully to consider, whether the fault
 thereof be not in themselves. For they knowe right
 vv ell, that the master may bee learned and diligent,
 and yet the scholler not thriue, by reason of his owne
 dulnesse. The Physition may bee honest and skil-
 full, and the obstinate Patient make light of his
 vv hole some counsaile. The seede may be good, and
 the seede sower a painefull and skilfull husbandman,
 and yet the fruite not to bee ansvverable to his tra-
 uell, because of the naughtinesse and barrennesse of
 the ground. This our Sauour Christ teacheth vs
 in the parable of the Seede-sover. *Matth. 13. The
 Sower (sayth he) went forth to sowe his seede, and some
 fell in the high way,* that is to say, into the heartes of
 them that vv ere continually trampled vv ith vv ic-
 ked and vngodly cogitations, so that the seede
 coulde not sinke into their hearts, but by those birds
 of the deuill, vv as caried avvay vv ithout fruite.

Some fell into stonie ground, that is, into such hearts as wanted the good iuice and moysture of Gods holy spirite: and therefore when the heate of persecution ariseth, or some great temptation assaulteth them, their zeale is withered, and they reuolt from the trueth. Some fell into busshie ground, that is, into the mindes of them, that were troubled with the cares of the worlde, with the loue of riches, and with the pleasures of this life, which wholly choked vp the good seede of the Gospell of Christ, so that it could not in any wise prosper and bring forth fruite. Heere you may perceiue, that for one fourth part of good ground, that yeeldeth fruite of the doctrine of God, there are three greater partes of euill ground, wherein it nothing at all prospereth. But in these our dayes amongst vs, we haue a fourth sort of men, which obstinately at al refuse to heare the word of God, and do shut vp their eares, not onely against preaching, but against priuate exhortation also. If there were lesse store of these euill groundes in this land at this day, vndoubtedly wee should see more successe of the Gospell, and more ample fruite of our teaching then now we doe. It were good for men to looke that these quarrellings at other mens liues, bee not one of the *coardes of vanitie* that *Esay* speaketh of. *Woe be to them* (saith God by his holy Prophet) *that drawe on iniquitie with coardes of vanitie, and sinne, as it were with a Cart-rope*, that is, *Woe be to them, that imagine excuses and cou-lours, to nouzell and mainetaine them selues in contempt of Gods vvorde, and vvant of repentance.* Let men take heede of such dealing, that such *Coardes of vanitie* pull not on iniquitie so fast, that

that it draw them to the vtter contempt of God and his trueth. Example whereof is seene at this day, in too many, to the grieſe of all good mens hearts: For the schoole of *Epicure*, and the *Atheists*, is mightily increased in these days. The like effect *Eſay* noteth to haue fallen out among the *Iewes*, at that time . For this he maketh them to say in derision of the preaching of the Prophets, *Let God make speede, and haſten his worke, that wee may see it. Let the counsell of the holy one of Israel draw neere, and come, that wee may knowe it.* And in like manner dealeth the wicked in *Ieremie* Chapter 5. *They haue denied the Lorde, and sayde, It is not hee. Tush, the Sword, and the plague shall not come vpon vs, neither shall we see it. The threatnings of the Prophets are but wind, & the true word of God is not in them. They vtter their owne fantasies, and these things shall come vnto themselves.* Euen with like contempt and derision, many at this day abuse the Preachers of Gods worde. *When we lay before them the terrible threatnings of Gods wrath and indignation, if they reuolt from the trueth of the Gospell, or suffer the same to bee betrayed into the hands of the enemy, saying, that God wil forsake them: that he wil take his defence from them: that he will set his face against them: that he will bring strangers vpon them to destroy their countrey and possesse their great landes and goodly buildings: Oh, say they, These Preachers make great outcries: they put strange expectations into the peoples heads: they are vndiscreete: they medle with matters, which doe not appertaine vnto them: if matters goe amisse, the greatest fault is in them: selues.* But I haue sufficiently spoken of this maner of intertaining of Ministers already, & shall speake of the same hereafter.

The second
cause of
backsliding.

The second, and in deede a chiefe cause of backsliding and reuolting, is the schisme, faction and dissention, vvhich for the space of these fiftene or sixteene yeeres, hath exceedingly growen, betweene the Ministers and Preachers of England. For the like hath in all ages bene a cause to many, of falling, both from the trueth of God, and to wickednesse of life. *Basile* speaking hereof, saith, *Ob hac vident increduli, fluctuant qui modica sunt fidei, ambigua est fides ipsa.* The effects of this schisme hath bene (as in part I haue declared in other partes of this treatise) First, that not only in sermons publicly, but also in common table talke priuately, yea, and in writing and treatises spreadde abroade into all mens handes wickedly, vehement and bitter inuectiues haue bene made against the Bishoppes and other Preachers of the Church of England, to the discredite not only of their persons, but also of the doctrine which they haue taught. Yea, the whole state and gouernment of this church, the Liturgie and booke of Common prayer, and the administration of the Sacraments established by Lawe and authoritie, the externall rites and ceremonies layde downe onely for order sake, haue bene publicly misliked, depraued and condemned, as directly contrary and repugnant to the worde of God. Men haue not onely deliuered foorth these inuectiues against the whole state of our Church, and all the partes thereof: but in the face of the vvorlde, against Lawe, against authoritie, haue taken vpon them to alter all thinges according to their ovvne pleasure: Which dealing, you may bee sure, cannot bee vvithout great offence of an infinite number, as the worlde euidently

dently seeth it hath beene. Moreouer, many persons, both vndiscreete and vnlearned, because they will not bee accompted *Dumbe dogs*, haue taken vpon them to preach without license or triall: and entering into discussing of matters nowe in controuersie betweene vs and the aduersarie, haue handled them so coldly, nakedly, and vnperfectly, that many haue beene grieued to heare them, & some brought in doubt of their consciences, which neuer doubted before. Many strange Assertions, either plainly false, or as Paradoxes, true in some rare and extraordinarie sense, haue beene by sundry persons, and some of them well learned, vttered and taught, to the troubling of many mens mindes, and specially such as were not able to reach to the depth of them. As for example, that it is a grieuous offence to kneele at the receiuing of the Communion. A gentleman of good countenaunce hath affirmed to my selfe, that hee would rather hazard all the land hee had, then bee drawen to kneele at the Communion. An heauie burthen to lay vpon a mans conscience, for an externall gesture. The doctrine of *the Lords Supper*, hath bene so slenderly taught by some, that a number haue conceiued with themselues, that they receiue nothing but the externall elements, in remembrance that Christ died for them. And these their cogitacions haue they vttered to other to their great misliking. Priuat baptism, yea, & publike also, if it be ministred by one that is no preacher, hath bin so impugned, as if it were no sacrament at all: whereby questiōs haue bin raised by sundry persons, what is become of them that were neuer baptized otherwise: Or whether it were not necessary, that all such
per-

persons, as are certainly knowen, not to haue receiued any other baptisme, the that was priuately done, ought not to bee baptised againe, because the other is esteemed as no Sacrament?

The article of the common Creed touching Christes descension into hell, contrary to the sence of all ancient writers, hath bin strangely interpreted, and by some, with vnreuerent speeches flatly reiected. These and a number of such other, haue vndoubtedly bred great offence, and wounded the hearts of an infinite number, causing them partly to reuolt to Papistry, partly to Atheisme, and neglecting of all Religion, as is seene by the liues of many, to the exceeding grieve of all them that feare God and loue his trueth. As I haue talked with many Recusants, so did I neuer confer with any that would vse any speech, but that he hath alleadged some of these offences to bee cause of his reuolting. And some haue affirmed flatly vnto me, that in seeking to presse the to come to our Church and seruice, we do against our owne consciences, seeing our most zealous preachers (as they be taken) openly speake and vwrite, that as well our seruice, as the administration of the sacraments, are contrary to the word of God. I beseech Almighty God of his great mercie, that he vwill open the eyes of them, vvhich thus eagerly haue striuen against the present state of this Church, to see vvhath hurt and hinderance hath come to the profession of the Gospell, by these vncharitable and needelless contentions. And vndoubtedly, if God moue not the heartes of the chiefe Rulers and Gouernours to seeke some ende of this Schisme and faction, vvhich nowe renteth in pieces this Church
of

of England: it cannot bee, but in short time for one Recusant that now is, wee shall haue three, if the increase of that number, which I mention, be not greater. For I doe heare and see those things, that it grieveth my heart to consider. What hurt and trouble Satan hath at all times raised in the Church of God by occasion of dissention and discorde, mooued not only by heretikes & false teachers, but also by them, vvhich othervvise haue bene good and godly Christians: the Ecclesiasticall Histories doe evidently declare. What should I recite the Schisme between the East and West Churches, for the obseruation of the feast of Easter, vvhich continued a great number of yeeres, and grevv to such bitternesse, that the one excommunicated the other? What shall I say of the Schismes and grievous contentions in the East Church, and especially at *Antiochia*, and *Alexandria*, betweene *Paulinus* and *Flavianus*? *Lucifer* and *Eusebius*? the *Meletians* and *Eustathians*? all at the beginning good Christians, and imbracing true doctrine? And yet did they vvith great troubles, eschevve one the others communion, as you may reade in *Epiphanius lib. 2. Theodor. lib. 1. cap. 8. &c. Socrat. lib. 1. cap. 23. Sozom. lib. 2. cap. 18.* for the space of 80. yerres and aboue. I omit the great strife betweene *Chrysost.* of the one part, and *Theophilus*, *Cyrril* and *Epiphanius*, on the other, for the burning of *Origens* bookes. They vv ere all good and learned bishops, and vve doe worthily reuerence their memory: yet fel this matter so foule among them, that because *Chrysost.* vvould not consent to the burning of *Origens* bookes, *Theophilus* and *Cyrril* vvould scantly euer acknowvledge him to be a lavvfull Bishop. I mention not a great number

of other like factiōs, vvhich grew in the same age, to the trouble and hinderance of true Christianitie, as many godly and learned men did then complaine. And sundry graue authours vvhich haue written in this our time, and before, iudge, that these wayward contentions in the East Church, vvere the chiefe causes that brought vpon them afterward, the heauie wrath of God that tooke his Gospel from them, and cast them into the tyrannie of *Saracens & Turkes*, as we haue seene novv these many yeeres. A notable example to vs (good Christian Readers) to take heede in time, and earnestly to pray vnto God, that he will so blesse vs with his holy Spirit, *that wee may be all like minded, hauing the selfe same loue, being of one minde and of one iudgement, that nothing bee done among vs, through strife and vaine glory, but that in humblenesse of minde, euery one will thinke of other better then of himselfe, that vve may growe together in one heart and minde, against the common aduersarie to the glory of God, and the promoting of his Gospel, the safetie of our gracious Prince, & naturall countrey.* Of such discord in the church, *S. Basile* grievously cōplaineth, *When I was growen (saith he) into mans age, & often going into strange Countries, fel into troubles, I obserued and found, that in other Artes there was great concord & agreement betweene them that were the chiefe of those Artes and Sciences: Onely in the Church of God, for which Christ died, and vpon which he had plentifully poured downe his holy spirit, I saw great & vehement discord, as well among themselues particularly, as in things contrarie to the holie Scriptures. And that which is most horrible, I sawe them that are the chiefe of the Church so drawen asunder in diuersitie and contrarietie of opinions,*
that

that without all pitie, they did most cruelly teare in pieces the flocke of Christ, so that if euer, nowe it is verified that the Apostle speaketh, From among your selues shall rise men speaking peruerse things, that they may drave Disciples to followe them.

The third cause and the principall of all other is, *that the ramping & roaring Lion that goeth about seeking whome he may deuoure, and watching all occasions to doe mischief in the Church of God; hath taken the opportunitie of this Schisme & diuision among our selues. And therefore euer since that began, he hath not ceased from time to time, out of his scholes and Nurceries, to sende into this Realme fit instruments for that purpose, Iesuites, Mafsing-priests, and Seminarie men; & such other of our owne nation, as haue bene purposely by them corrupted: which being armed with some shew of learning, but specially with readines of tongue & boldnesse of speech, with some outward shew of holinesse in words, haue mightily preuailed against the subiects of this Realme, taking cōmonly reasons of perswasion, frō the discord that is among our selues, as by particular dealings with thē I haue learned. The indeuours of these men haue taken the greater effect, by one perswasio, which they principally haue vsed: which is, that they haue put into their minds a certain expectatiō of a speedy alteration & change to be, not only in religion, but also in the state of the realme. Their reasons haue bin, that al the Princes Catholike in Christendom, were entred into league by al means that might be, to depose our gracious soueraigne Queene Elizabeth, and to set vp in her place the Queene of Scots when shee liued: and then woe be to them that should be found*

The third
cause of re-
uolting.

in this lande, to remaine in the fauour and liking of the Gospell of Christ, which they blasphemously call horrible schisme and heresie, which would be reuenged to the vttermoſt. To worke this deuise, they were let to vnderstand, what plots and meanes were made, howe easie, howe likely, how certaine to come to passe within few yeeres, yea, moneths, yea, dayes. For they confirmed the hearts of all them that bende to their perswasion, with all hope that might be: In so much that I knowe some, that within these two yeeres were very forward in religion, and not onely heard Sermons diligently, but also were at sundrie conferences, for their better confirmation: yet within fewe Moneths, with the certaine perswasion of this expectation, were cleane caried away, and so remaine peruerse and obstinate Recusants, with the example thereof shaking the consciences of many other. In these their wicked and deuillish practises against God and his trueth, and against the state of this lande, they were not a little imboldened by slacke and remisse dealing toward them. The lawes were not executed: the aduantage was given to some, that did fauourably compound with them.

Hereby I knowe by good experience, that much harme hath bene done in diuers places. They haue also comforted and imboldened themselues in this, that mercie and fauour shoulde bee shewed them. For this they can say, that Christian Princes and Magistrates; especially such as be Protestants, by their owne doctrine, shoulde shewe mercie and clemencie, chiefly in matters of conscience. But what a malicious hypocrisie is this, to call vpon Christian

stian Magistrates for mercie and fauour, and they themselves in the meane time, breath nothing but crueltie and blood in their hearts? I graunt mercie becommeth a Christian Governour, but not without seueritie of Iustice. For seueritie stayeth a greater number, then mercie and fauour allureth, (as *August. faith*) *Sicut meliores sunt quos dirigit amor: ita plures sunt quos corrigit Timor.* The greater part is alwayes the worst: therefore Magistrates must take heede; that mercie bee not turned into crueltie: For as *August. faith*, there is *Misericordia puniens & Crudelitas parcens.*

De Coere
& Gracia

Obiection.

Faith (say they) is the gift of God, it cannot be forced by any punishment: by hardnesse and extreme dealing men may be made hypocrites, but not religious: yea, they adde further, that the Apostles vsed no such helpe of Princes power to bring men to the faith, or to pull them away from error.

Answer.

But these and such other like their Allegations, are contrary to the word of GOD, and iudgement of all the auncient learned Fathers, and specially Saint *Augustine*, who chiefly dealt against the *Donatists*, in this, and other opinions. Reade the thirteenth and seuenteenth of *Deuteronomie*, and see howe straightly God giueth charge for the punishment of them that seduce other from the true worshippe of God. In *Exodus* hee sayeth, *Qui immolat Dys alienis, praterquam Domino soli, exterminetur.* Hee that offereth vnto any other gods, saue vnto the Lord, &c. In the *Numbers*, he that brake the Sabbath day, was stoned to death, that his example might not seduce other. *Paul* in the *Act. of the Apo-*

Deut. 19.
& 17.

fles, by the power of God, strooke blind *Elymas* the
 magitian, withstanding the trueth of God. *August.* in
 the 11. *Traēt.* vpon *Iohn*, disputing against the *Donatists*,
 by the example of *Nabuchodonosor*, exhorteth
 Christian Princes to vse sharpe punishment against
 such persons, as contemne Christ & his doctrine. If
 king *Nabuchodonosor* (saith he) gaue glorie to God, because
 he had deliuered the 3. yong men from the fire, and gaue
 vnto him so great glorie, that he made a decree throughout
 all his empire, - which comprehended so many kingdomes:
 how should not our kings be moued, which knowe not onely
 three yong men to be deliuered out of the fire, but them-
 selues, and all other faithfull persons deliuered from the e-
 ternal fire of hell? especially when they see Christ thrust out
 of the minds of Christians, and when they heare it said to a
 Christian, Say thou art no Christian. Such offences wil they
 commit, but yet such punishments will they not suffer. For
 vnderstand you what they doe, and what they suffer? They
 kill mens soules, but they are afflicted but in body: They
 worke to other eternall death, and they complaine that they
 suffer temporal death. &c. Againe, the same *Aug.* *De vi*
coercend. Hæreticis ad Vincent. *Epist.* 48. writeth in this
 sort, My opinion was at the beginning, that none should be
 forced to the vnitie of the Church, but that we should ende-
 uour to deale by the word of GOD, by disputation, by reason-
 ing, and perswading, least happily of those which we knew
 to bee open Heretikes, wee shoulde make counterfaite Chri-
 stians: but this mine opinion was not overcome with the
 wordes of them that reasoned against mee, but by the
 experience of them, which shewed mee examples to the
 contrarie. For first mine owne Citie of Hippo was ob-
 iected against mee, which was wholly carried away
 with the opinion of the *Donatistes*, and yet through
 feare

feare of the Emperours lawes was turned to the Catholike unitie. Which Citie, we now see so to detest that pernicious error, as if it had neuer bene among them. And likewise diuers other cities, were namely rehearsed vnto mee, so that by experience I learned, that my former iudgement was not right.

The first Christian Emperour Constantine vriting to his Lieutenant Taurus, It hath pleased mee (sayth hee) that in all the places and Cities, all the Temples of the idoles should presently be shut vp, and all wicked persons forbidden to haue accessse vnto them. Our pleasure further is, that all men shoulde forbear their sacrifices. If any such wickednesse shalbe committed, let them be beaten downe with the reuengement of the sword, and their substance to bee seised vpon, and brought into my Treasurie: And in like maner the gouernours of Prouinces to be punished, if they neglect to execute the same.

But I wil make no longer discourse herein. Such as doe doubt hereof, and desire to be better satisfied, I referre them to a Treatise which Maister Beza hath writtē for that matter. I haue taried the longer in this part, for that I am desirous to let the indifferent christian reader vnderstand, that it is but an affectionate iudgemēt of some, when they impute the only cause to be in bishops, why there is in these dayes so great back sliding from the Gospell, & so great mischiefes deuised against the Prince & the State. It appeareth their mindes are blinded with affection, that they cannot see the trueth.

AN other crime layde against Bishoppes, is, that they maintaine pilling and pouling, and (as some in despite terme them) bawdy courts. If they maintayne courtes for the administration of Iustice,

The quarrel
of maintay-
ning pou-
ling Courts.

Iustice, in such thinges as are vvithin their charge: they doe, as I am persvaded by Gods law they may doe, and as by the lawes of this Realme, and state of this Church they ought to doe. But if they mayntaine pouling in their Courtes, that (in deede) is vvorthy blame, and by no pretence can bee salued. For, as all Magistrates ought to deale vprightly, and vvithout corruption: so principally, such as be Spirituall, and of the Church of God. But howv is it prooued, that Bishops maintaine pouling Courtes? Surely, I knowve not: For they doe not lay it dovvne in particulars. If they did, I thinke the matter might easily be answered vvith good reason.

It may bee they thinke, the vnder-Officers take money and bribes, where they should not: For that is polling and extortion. If it bee so, it is euill, and not to be suffered, and vpon prooffe, the Lavve appoynteth sharpe punishment. Though it bee true that they surmise in this case, that Officers are so corrupt: it is one thing to say, The Officers vse pouling, and another to say, The bishop maintaineth a pouling Court.

A bishop may haue an euill Officer, vvhome yet he vvill not maintaine, no nor suffer, if he knevve it, and be able to redresse it. I am in persvasion, there is no bishop in this Realme, but if it be complayned of, and prooffe made vnto him, that his officers take more then is prescribed by order and lavv that they may doe, but wil mislike with the thing, and doe his best to see it redressed: Or if hee will not, I fauour not their State so much, but that I could vvish him to be punished himselfe. But if a Bishops Officers shall be counted to-poule, when they take no more then

then the ordinary fees and duties by Lawe allowed, & the bishop when he beareth with the same, shall bee called a maintainer of a poulling Court: this is a matter in a slaunderer to be punished, and not a fault in a bishop to bee blamed. By this meanes all the Courtes in Englande may bee defamed, and called poulling Courtes, and the Officers or Iudges, vnder whose authoritie they stande, may bee reprooued as maintainers of poulling Courtes. Bee it, that there is vnlawfull taking in many Courtes of this Realme, as happily there is in some by greedie Officers: were it therefore the ductie of christian & godly subiects, to spread libels against the Prince or chiefe gouernors, as maintainers of corruption, bribery, and poulling?

An hard matter it is, in so corrupt times, for anie magistrate, to warrant the doinges of all inferiour officers: I pray God this making of exception to Courtes and officers, goe no further then to the officers of bishops and of the Cleargie. Whatsoeuer they pretend, the very root of the matter is this: The whole state Ecclesiasticall, by the loosenesse of this time, is growen into hatred & contempt, & all inferiour subiectes disdaine in any poynt to be ruled by them. And therfore when they be called, conuècted and punished for such things, wherein they haue offended, or be brideled of that they would do disorderly: they grudge at it, their stomackes rise against it, and thinke al that is done to be vnlawfull, though it be neuer so iust. And because they are not able otherwise to be reuenged, they crie out, that they be cruel and poulling Courts.

T. j.

Obiection.

Obiection.

To cut off the whole matter, it will be said, that by the word of God it is not lawfull for bishops to haue such Courtes, nor to exercise such iurisdiction.

Answer.

1. Tim. 5.

Yet truly I must answer, that it is lawful for christian subjects to obey it, and vnlawfull for them to kicke and spurne against it, seeing it standeth by authoritie of the Lawes, and of our Christian and gracious prince, by whom God hath sent to vs, and doeth continue with vs, the free course of his Gospell. But why may not a bishop exercise iurisdiction, & haue a Court to iudge, determine, and ende matters? Surely, Saint Paule sayth to *Timothie*, *Against a Priest or Elder, receiue no accusation, vnder two or three witnessses*. Here is an accuser: Heere is a person accused: here are witnessses examined: heere is a iudgement and deciding of the matter: therefore here is an exercise of iurisdiction, and a manner of a Court.

They will say, It was not *Timothies* Court onely, but ioyntly exercised with the residue of the Elders, that had the gouernement.

Vndoubtedly, there is no such thing there in that place. The words are directed to *Timothie* only: the adioyning of some other, is but the interpretation of some fewe: vpon which, to build the necessity of a doctrine in the Church of Christ, is but hard dealing, and not sufficient to ground mens consciences vpon. And yet here note you, that by this place it is euident, that ecclesiasticall persons may haue, and vse iurisdiction.

To prooue that bishops may not alone exercise
jurif-

iurisdiction, they adde Christes saying, *Matthew, 18*
If thy brother offend thee, go and tel him his fault between
thee and him alone. If he shal heare thee, thou hast wonne
thy brother: but if he wil not heare thee, take yet with thee
one or two: if he wil not heare then, Dic Ecclesiæ, Tell it
to the Church.

Here (say they) we are willed to tel the Church: but
 the Church cannot be vnderstāded to be one person,
 as the bishop or such like.

First I answer, that by the consent of most inter-
 preters, that place speaketh not of the exercise of
 publike iurisdiction, but of a charitable proceeding
 in priuate offences. And Christes large discourse,
 which immediatly following he maketh vnto *Peter*,
 touching the forgiuing of them that doe offend vs,
 doth very euidently iustifie that meaning. If some do
 interpret the place otherwise (as I haue before said)
 Christians shoulde not build thereupon a generall
 doctrine of necessitie.

It will be asked what Christ meant when he said,
Dic Ecclesia. As some interprete it, he meant, *Tell the*
Gouernours of the Church. After some other, *Tell it o-*
penly in the Church or congregation, as *Hierome* saith, *Vt*
qui non potuit pudore saluari, saluetur opprobriis, that is,
that hee which could not be saued by shame, might haue his
saluation wrought by reproch. For a great thing it is to
 one that hath any feare of God, to haue reproch
 in the face of the Church.

And to this interpretation, the most of the an-
 cient writers agree.

Obiection.

They will reply, that at that time there were manie
 Presidents as it were, and gouernours of the Church together

T. ij.

with

with the chiefe Ministers in euery Congregation,

Answer.

I grant it was so: But it doth not follow thereupon, that it is a commaundement, that for euer in all places and times, it should be so. I am not of that opinion, nor euer was any of the auncient Writers, nor more are sundry learned men of great credite at this time, *Quod vna semper debet esse æconomia Ecclesiæ*, that is, that the externall gouernement of the Church, should alwayes, & in all places be one, and specially by a college or company of Elders. When Christ said, *Tell the Church*, there was as yet no Christian church established: but Christ took his speech according to the state of the Iewes Church that then was, as in another place he saith, *If thy brother trespass against thee, leaue thine offering before the altar*. If they will gather by the former speech, *Tell the Church*, that of necessity, they must haue a company of Elders, as then was in the Iewes church: why, let them make like collection of the latter, that of necessity there must be altars in the church of Christ: the absurditie whereof will bee greater, then any good christian man will easily receiue.

Obiection.

They will say, the Apostles afterward, and the Primitive Church did practise the same.

Answer.

That is not yet proued: but let the struggle while they lust, they shall neuer find a commaundement in the scriptures, charging that it should for euer be so. It were to great a bridle of christiã liberty in things external, to cast vpon the church of Christ. So long as the church of god was in persecutiõ vnder tyrants,

it

might well seeme to be the best and fittest order of Government: But when God blessed his Church with Christian Princes, the Scriptures doe not take away that libertie, that with the consent of their godlie magistrates they may haue that outward forme of iurisdiction, & deciding of Ecclesiasticall causes, as to the state of the Countrey and people shall be most conuenient. And that libertie haue diuers reformed churches, since the restoring of the Gospell, vsed.

Now, as when other churches in their externall order of government, differ from ours, we neither do, nor ought, to mislike with them: so if ours differ from theirs, retaining still the sinceritie of the gospel and truth of doctrine, I trust they will euen as charitably thinke of vs.

If any desire further answer in this controuersie of church government, I refer them to the reply of D. Bridges, vntill they haue with modestie and grauitie answered his booke.

It is objected also against Bishops, that they abuse Ecclesiasticall Discipline. I take Ecclesiasticall Discipline to consist in reproofing, correcting and excommunicating such as be offenders in the Church. And I thinke their meaning is here, that bishops & their officers abuse *Excommunication*, in punishing therewith those persons, which obstinately & with contempt refuse, either to appeare, when they bee called to answer their offences: or when they appeare, disobey those orders and decrees by Ecclesiasticall officers appoynted. Howe this part of Church Discipline was abused by the Pope, it is well knowne: and that hee made *Excommunication*

The crime of abusing Ecclesiasticall Discipline.

an instrument to bring the neckes of Emperors and Princes, ynder his girdle, and to make the whole world subiect to him. For this was almost the onely meane, whereby he became so dreadfull to all men, and got to himself so great autoritie. The perpetual course of the histories, euen such as were written by his owne Parasites, and chiefly of this Realme of *England*, declare this to be most true. For triall hereof, reade the historie of *Thomas Becket*.

But I thinke no man is so caried with the misliking of our Bishops, that he wil accuse them, in this sort to abuse *Excommunication*: seeing by their preaching they haue bin principall instruments to ouerthrow the same in the Church of *Rome*.

They cannot say, that any Bishop of this church, euer since the restoring of the Gospell, indeuoured to excommunicate the Prince and gouernours, of purpose to make them subiect to their autoritie in the Church. And happily that may bee a fault, yea and a great fault that is founde with them in these daies, that they do not so, and constraîne the prince and Rulers to doe that, which by perswasion they will not doe.

Figure.

But howe expedient this maner of *Excommunication* is for this time, I leaue to the wise and godly to consider. Sure I am, that some of the most zealous churches reformed haue it not, nor thinke it tollerable. And yet such a maner of *Excommunication* it is, that many strue at this day to haue brought into the Church, ynder the name of *Discipline*.

But how easly it would grow to abuse, and what danger it might bring in this state of time, I thinke there is no wise man that doth not foresee: vnlesse

it

it be such, as to bring their purpose to passe, and to settle their deuise in the Church, thinke no danger to be shunned.

As for the *Excommunication* practised in our Ecclesiasticall Courtes, for contumacie in not appearing, or not satisfying the iudgement of the Court: if it had pleased the Prince, and them that had autoritie to make Lawes for the gouernment, to haue altered the same at the beginning, and set some other order of processe in place thereof: I am perswaded the Bishops and Clergy of this Realme woulde haue bin very wel contented therewith.

Gualter a learned man of the Church of *Tygre*, writing vpon the first to the *Corinthians*, hauing shewed the danger of this other *Excommunication*, speaketh of a maner of ciuile discommuning, vsed in that Church: Which, or the like good order, deuised by some godlie persons, if it might bee by autoritie placed in this Church, without danger of further innouation, I thinke it woulde be gladly reciuied to shunne the offence that is taken at the other, and yet surely, vnder correction, the Law of alteration woulde breede some inconuenience.

But the perpetuall crying of many to haue a mutation of the whole state of the Clergie, and a number of other thinges in the Church beside, (which must needes draw with it a great alteration in the state of the Realme also) maketh the Prince, and other Gouernours to bee afraide of any mutation. For they knowe what daunger may come in these perillous dayes by innouations: And if they shoulde once beginne, things are so infinite,
that

that they can see no ende of alterations. Therefore seeing wee haue a Church settled in a tollerable manner of reformation, and all trueth of doctrine freely taught and allowed by the authority of this realme, yea, and the aduersaries of trueth by lawe repressed: they thinke it better to beare with some imperfections, then by attempting great alterations, in so dangerous a time, to hazard the state both of the Church and of the Realme. And the like toleration in some meane things, I vnderstand, vpon like consideration hath bin vsed in other churches reformed beyond the Seas.

Obiection.

The quarrel
of ambition,
and seeking
of liuings.

An other crime is objected, not onely against ishops, but against all other of the Clergie, that is, Ambition and greedie seeking after liuings and promotions. If a benefice fall voyde (say they) then rideth hee, then writeth hee, then laboureth hee, then inquireth he, who can doe most with the Patrone. And if hee be a Lay-man, then at the least a reasonable composition will serue: And if the Bishop haue the gift, then Master Chancellor, or Master Steward, or my Lords Secretarie, or my Mistresse his wife, must helpe to worke the matter.

Answer.

Doe you not see, how this malicious spirite passeth ouer all the good giftes, that God hath in these dayes bestowed on a number of learned men, to the great ornament of this land? and of purpose onely to deface the Church, taketh holde of those imperfections and blemishes, which the corruption of mans nature specially in so perillous times, and so large a Church, must needes worke in a number? Well writeth *Basile*, *Quemadmodum vultures &c. As vultures or carrion Rauens flie away to stinking carcases*
and

De inuidia.

and passe ouer many sweet meadowes, and many sweete sa-
uouring places: And as the flies shun the whole and sounde
places of the body, and rest only vpon scabs and soares, out of
which they suck matter to nourish them: euen so the enuious,
malitious, and backbiting spirite, passeth ouer all the orna-
ments & worthy commendations of the liues of mē, & car-
peth & biteth at those things that he findeth worthy blame.

This Realme of England neuer had so many lear-
ned men, nor of so excellent gift in deliuering the
word of God: It is the greatelt ornament, that euer
this church had. For my part, surely, I do reuerence
and maruell at the singular gifts of God that I see in
many. But these things bee wincked at, and passed
with silence, and the ambitious doings of some few,
brought in, as matter to discredite the whole num-
ber of Preachers.

Diogenes, seeing the cleanly furniture of *Plato* his
house, got vp vpon his bed, and trampled on it with
his dirtie feete, saying, *Calco fastum Platonis*, that is, *I*
contemne & tread vnder my feet the pride of Plato. True
it is, quoth *Plato*, *sed alio fastu*, with another pride worse
then mine. So these men, in rebuking ambitio, reach
at an higher authoritie and power, then any bishop
in England hath or will vse.

Ambition, I knowe and confesse, is very wicked,
& hath euer beene a perillous instrument of the de-
uill to make mischief. By this he drew our first parēts
to the disobedience of the commandement of God,
perswading them not to be contēt with that happy
state that God had placed them in. By this he incen-
sed *Corah*, *Dathan*, and *Abiram* with other, to rebel a-
gainst *Moses* and *Aaron*. By this he thought to ouer-
come *Christ*, when hee sawe he could not preuaile

by other meanes. By this he hath always rayſed diſcorde, diſſention, rebellion, warre and tumult, not onely to the troubling and diſquieting, but to the ſhaking and ouerthrowing almoſt of all common weales that euer haue beene, and thereby alſo hath wrought the murther and deſtruction of an infinite number of the creatures of God. By this he hath from time to time raiſed many ſchiſmes & heresies in the Church of Chriſt. By this, vndoubtedly I thinke he worketh no ſmall euill nowe at this day, in this our Church of England. But what then? Doe they thinke, that if the biſhoppes landes, and the rich liuings of the Cleargie be taken away, that they ſhall extinguiſh *Ambition* in the heartes of the miniſters? Was there no *Ambition* in the Church before that biſhops had lands, or before preachers had ſo large liuings? No man can ſo thinke, but they that are ignorant of the eccleſiaſticall hiſtories. What was the firſt root of the troubleſome ſchiſme of the *Donatiſts*? Whereof ſprang firſt the heresies of the *Novatians* at Rome? What gaue the firſt occaſion of the peſtilent heresie of the *Arians*? What maintayned and continued it? was it not *Ambition*, and ſeeking of preheminance? But what ſhoulde I number vp any more examples? Fewe ſchiſmes and heresies in the Church, but had their beginning out of this roote. And many knowe, that a repulſe of a dignitie deſired, was the firſt cauſe that our ſchiſme brake forth, & hath ſo eagerly continued. Surely, though I confeſſe, that I ſee and knowe in our church more corruption that way, then I am gladd to beholde, and ſo much eſpecially in ſome kinde of Miniſters, as I praie GOD by ſome ſharpe order may bee dimini-

Opret. Mi-
leu, lib. 1.
Euseb. eccl.
hiſt. lib. 6. c.
42. & 43.

diminished: yet this I dare stande to iustifie; that all the enemies of the bishoppes, and better sorte of the cleargie, shall neuer be able to proue, notwithstanding the daunger of this corrupt time, that there is at this day in this Realme, such heauing and shoouing, such canuasing and working for bishop-likes and other Ecclesiasticall liuings, as I will declare vnto them to haue beene in the ancient time aboute a thousand yeeres since, in the best state that euer was in the church, from the Apostles age vnto this time. That there is no *Ambition* vsed among vs, (as I haue saide) I dare not affirme: but surely, if there bee any, there can be no *Ambition* on the one part, but there must bee corruption on the other: therfore let them looke vnto themselues, that haue authoritie to bestow the liuings. The best sorte of the ecclesiasticall liuings are in the disposition of the princes authoritie. And those honorable that haue to doe therein, and are counsailers to her Maiestie, be not so vnwise, but they can espy *Ambition* in him that sueth and laboureth for them. And if they do perceiue it, they are very greatly to blame, if they suffer it to escape without open shame, or other notable punishment, and thereby bring suspition, eyther vpon themselues, or vpon those that be about them.

As for the corruption in bestowing other meaner liuings, the chiefe fault thereof is in patrones themselues. For it is the vsuall manner of the most part of the (I speake of too good experiēce) though they may haue good store of able mē in the Vniuersities, yet if an ambitious or greedie minister come not vnto them, to sue for the benefice, if there bee

an vnſufficient man, or a corrupt perſon within two ſhires of them, whom they thinke they can draw to any compoſition for their owne benefit, they wil by one meanes or other finde him out. And if the biſhop ſhall make curteſie to admitte him, ſome ſuch ſhift ſhall be found by the lawe, either by *Quare impedit*, or otherwiſe, that whether the biſhop will or no, he ſhalbe ſhifted into the benefice. I know ſome biſhops, vnto whom ſuch ſutes againſt the patrones haue bene more chargeable in one yeere, then they haue gained by all the benefices that they haue beſtowed ſince they were biſhoppes, or I thinke will doe, while they bee biſhoppes. They haue iniurie therefore, to bee ſo openly ſlaundered in the face of the worlde. If there bee any biſhoppe that corruptly beſtoweth his liuinges by ſute of Maister Chauncellor, or Maister Steward, or any other: looke what puniſhment I woulde haue any lay-man in that caſe to ſuſtaine, I woulde wiſh to a biſhoppe double or triple.

Obiection.

The obiection: that the Biſhops be carnall and worldly diſpoſed.

But now I muſt come to that which toucheth biſhops moſt nighly, that is, that they be carnally diſpoſed, and not euangelically, and this their affection and corruption they ſhew to the world by hoarding of great ſummes of money, by purchaſing lands for their wiues and children, by marrying their ſonnes and daughters with thouſands, by increaſing their liuinges with flockes and heardes of graſed cattell, by furniſhing their tables with plate and gilded cups, by filling their purſes with vnreaſonable fines and incomes, &c.

Answer.

Wee heare in this place an heape of grieuous offences, & indeed, if they be true, wel worthy ſuch lamentable

mentable outcries, as are made against the. But the godly must consider, that where lauishng tongues and penne be at libertie, to lay forth reproch without feare of correction or punishment, that the best men in the worlde may be slandered and brought in danger, especially where through enuie and malice men haue conceiued displeasure against any State.

Eusebithius, a godly and chaste Bishop, by conspiracie and false suggestion of certaine Heretikes and Schismaticikes, was not accused onely, but vniustly also condemned of adultery, and by the Emperour *Constantine* cast into banishment, into a citie of *Sclauonie*. *Cyrellus* a good and learned father, Bishop of *Hierusalem*, and an earnest patrone of the true faith of Christ, was by the heretike *Acasius*, & his friends in the Court, accused to the Emperour *Constantinus*, that he had imbezeled the church-goodes, and had solde to a player of Enterludes, a rich garment, giuen to the Church by his father.

Theod. lib.
1. cap. 10.

Socr. lib. 4.
cap. 16.
Socr. lib. 1.
cap. 30.

This false accusation so much preuailed, that the good bishop was for it deposed, &c. I noted you the like before of that blessed man *Athanasius* and other, and might bring a great number of examples, out of the Ecclesiastiall histories & writers. For it was the vsuall practife of all such as did endeouour to further any heresie or Schismaticall faction, were they of the Cleargie or Laitie, by all meanes they could, through infamie and discredite, to pull downe such as did withstand their euil & troublesome attempts in the Church, & not onely to raile at them, & to deface them with false and vniust reports, but also to draw to their reproch their best and most Christian oings: as the charitable dealing of *Cyrell*, was so

Athanas. Apol.
1.

wrested, that it brought him to great daunger. And surely I cannot but feare, that the deuill is euen now in hatching of some notable heresies, or some other hid mischiefes, which hee woulde bring foorth, and thrust into the Church of England, & therfore prepareth the way for the same, by defacing & discrediting the best learned of the church, that both would and should resist them. This wee see already in that peeuish faction of the *families of the loue*, which haue bin breeding in this Realme the space of these thirty yeeres, and now vpon confidence of the disgracing of the state of Bishoppes, and other Ecclesiasticall Gouvernours, haue put their heades out of the shel, and of late yeeres, haue shewed themselues, euen in the Princes Court. The like I might say of the *Anabaptists* and other Sectaries, as bad as they.

As touching this present point of the accusation of Bishops, I haue to admonish the godlie Reader, that in Christian charitie and wisdom they consider, as well, what diuers of those persons which now bee Bishoppes, haue beene before time: as also, in what state they are nowe in this Realme, and howe they are beset on euery side with aduersaries and euill speakers of diuers sortes, and then to weigh with themselues, whether it bee likely that all is true, which is vttered against them, or rather that for despite and displeasure, many things are spoken falsly and slanderously, and manie other meane and small blemishes amplified and exaggerated to the worst, more then truieth.

That those which now bee, or of late haue beene Bishops in this Church, shoulde be so carnally and grossly giuen ouer to the world and the cares therof,

as

as they are by some defamed : my heart abhorreth to thinke, neither will the feare of God suffer me to iudge it to be true. I see what they are presently in all truth of doctrine : I see how earnestly and zealously they teach and defend the same in their preachings : I see how carefully they beate downe the grosse superstition of Antichrist and his ministers : I call to remembraunce , that of late yeeres, in the time of persecution, when the most of them were in state wel able to liue , that they were contented for the freedome of their consciences , and that they might enioy the doctrine and liberty of the Gospel, to forsake their liuinges , to leaue their friendes , to hazard their liues, to be accompted Traitors , and to sustaine all those miseries & troubles, that might followe vpon banishment, and casting out of their Country.

And I see nothing in them, if God, as wee by our vnthankfulnesse daily deserue , should cast the like scourge vpon this Realme againe, but that they would be most readie to do the same, although happily prosperitie in the meane time may drawe them to some offences. May any christian heart then conceiue of them, although there be faults in them moe then the worthinesse of their office requireth , that they be so carnally & fleshly giue ouer to the world, as the inmodest accusations of many their aduersaries do make them? Mans nature is corrupt & fraile, and therfore may fal to much euil: but that so many learned men trained in the schoole of the Crosse, & continuing in teaching & preaching of the truth, should bee so vtterly caried away from God, I can not beleue, & I trust, God shall giue some enident token

token of the cōtrary. If there now be, or before time haue bene such, as haue giuen iust occasion in such things, as they are acculed of: I cannot but blame them, and wishe to the residue more feare of God, and care of their calling. I neuer entred into other mens hearts to see their consciences: I neuer looked into their Coffers to see their treasures: I neuer was desirous to be priuie of their secrete doinges, I must therefore by that I see, heare, & know, iudge the best.

Hee that shall charitably consider the state of Bishops, as they are by the authoritie of the Prince and lawes of this Realme, will not thinke it impiety in them, against the time of necessary seruice of their countrey, to haue some reasonable summe of money before hande, gathered in honestie, and iust vsing of their owne. But if they hoarde vp heapes, either for greedinesse and loue of riches, or of perswasion to put their trust in them in time of affliction, as they are reported: surely their offence cannot be excused.

As touching their purchasing of lands, I haue not heard much. The greatest value that euer I heard of, doth scant amount to one hundred pound: & that in very few, scarce to the number of 3. persons. Which in them, that so long time haue enioyed so large benefit of liuing, may seeme no great matter, especially toward the relieuing of their wiues, and children.

Obiection.

They will say perhaps, that Preachers shoulde not bee so carefull for their children, nor Bishoppes ought not to make their wiues Ladies,

Answer.

If any looke to leaue them like Ladies in wealth
and

and riches, they are to blame: but moderately to provide for their wiues & children, I thinke the bound in consciēce, especially in this vncharitable, vnkind, & vnthankful world. For we may see the wiues and children of diuers honest and godly preachers, yea, & of some bishops also, that haue giuen their blood for the confirmation of the gospell, hardly to scape the state of begging, euen amōg vs that professe the gospell, to our great and horrible shame. The sight wherof, I thinke, doth moue some bishops, & other Ecclesiasticall persons, to bee the more carefull for their wiues & childrē, that they may haue some stay after their time, and not to be turned to liue vpon Almes, where charitie and christian consideration is so clean banished. Ecclesiasticall persons are not as other parēts are. For so soon as they depart this life, or otherwise be put from their liuing, because they haue no state but for life, their wiues and children without cōsideration are turned out of the doores. And if in their husbandes time they haue not some place provided, they hardly can tel how to shift for themselves. And surely experience teacheth me so much, that I must needs bewaile and lament the pitifull case of diuers honest matrons, and poore infants, which in my knowledge, at the death of their husbands and fathers, haue beene driuen to great hazard & distresse. And this causeth, that most honest women, of sober and good behauior, are loath to match with ministers, though they bee neuer so well learned, because they see their wiues so hardlie bested, whē they are dead. They that are not moued with this, haue but cold zeale toward the gospell.

And seeing the case is so among vs in this realme:

as he is worse the an heathen by *S. Pauls* iudgement, that in his life time doth not prouide for his family: so surely hee cannot escape the blame of an vnkind husband, or vnnatural parent, that hath not some care of his wife and children, after his time.

I write not this to defend the peruerse or couetous affection of any, neither do I thinke that there be many such in this church. Diuers I knowe, that when God shall call them, will leaue so little, as their children, as I think, must commend themselves only to the prouidence of God. And therefore it is not well, that the fault of a fewe (if any such be) should bee taken as a matter, to discredit the whole calling.

But surely, they that murmur so greatly against the moderat prouision of the wiues and children of Ecclesiasticall persons, and turne that as matter of hainous slander vnto them: let them pretend what they wil, it may be suspected, they scantily think wel of their marriages: Or if they doe, the very Papistes themselves are more fauourable and charitable aduersaries to preachers, then they are. For seeing the state of our Church alloweth ministers to be married, they thinke it to stand with godly reason also, that they should in honesty prouide for their wiues and children.

Diuers persons of other calling, by the exercise of an office onely in fewe yeeres, can purchase for wife and children many hundreds, and all very well thought of: but if a bishop, that by state of the lawe hath the right vse of a large liuing many yeeres, doe purchase one hundred markes, or procure a meane Lease for the helpe of his wife and children, it is
accomplish-

accompted greedie couetousnesse, and mistrust in the prouidence of God. I woulde it were not spite and enuie, with greedie desire of bishops liuings, that caused this euill speech, rather then their couetous and corrupt dealing. They feare that all will be taken from themselues.

As touching that bishops are blamed for taking of vpreasonable Fines, and furnishing of their Cupboardes with siluer vessel and plate, I trust euery charitable man, that hateth not the presēt state, may easily see what is to be answered. To take Fines for their leases & lands, is as lawfull for them, by the word of God, & by the law of this Realm, as for any other christiā subiect, that hath possessions. And likewise, to haue plate or siluer vessell; their condition beeing considered, is a thing indifferent, & not worthy so great reproch or biting speech as is vsed. If they had not such furniture, it is likely a great number would thinke euil of it, and in an other sort blame them as much for it. But if they take immoderate Fines, or let vnreasonable Leases, to the grieuing and burthening of their poore & honest tenants: or if they pompously auance themselues, & set their glorie in the gorgeous plate and gay furniture: I am so farre from defending that abuse, that I will be as ready to blame thē as any man. And so much do I mislike such dealing in them, as I would wish those that can be found faultie in these things, by the Princes and Gouvernours to be examined and tryed, and vpon iust and lawfull prooue of their offences, to be punished according to their demerits: And, if weight of matter so required, to be deposed, for the example of other, and better set in their places. But if ^{trial} were

Of taking of
Fines, &c.

X.ij.

made,

made, as some faults perchance might be found vnworthy their calling: so I am in hope, they woulde not appeare so great & so grieuous, as to y^e discrediting of their doctrine, should deserue so heinous & bitter exclamations, and so reprochful libels, as are giuen abroad against them. Faults, in all states, and specially of ministers, would be examined, tried, iudged & punished, by the law and ordinarie magistrates: and not an vnchristian loosenesse and libertie left to vnquiet & vngodly subiectes, either by euill speeches, or vncharitable writings to slander them, & bring them into hatred and misliking. The example whereof may grow to great daunger, and hath bene counted perillous in al common weales, and much more in the Church of God.

But, I pray you, what is meant by this disgracing of bishops, & other chiefe ministers of the Church? For what purpose are their liues in such sort blased? to what ende are their doings so defamed? Why is their corruption, their couetousnesse, their Simonie, their extortion, and al other vices, true or false, laide abroad before mens eies? Why is the perfect rule of their office & calling, according to the patterne of the Apostles time, required at their hands onely? Is God the God of ecclesiastical ministers alone? Is he not the God of his people also? doth he require his word to be exactly obserued of bishops and ministers alone? doth he hate vice and wickednes in them alone? Or doth he lay downe the rule of perfect iustice to them onely, and not comprehend in the same all other states of his people, as well as them? Yes truely, I thinke no Christian is otherwise perswaded.

Obiection.

Obiection.

Perhaps they will say, that all other States do wel, and liue according to their calling, The worde of God is sincerely euery vvhether embraced: Iustice is vprightly in all places ministred: the poore are helped and relieued: vice is sharply of all other men corrected: there is no corruption, no couetousnesse, no extortion, no Simonie, no vsurie, but in the Bishops, and in the Cleergie. There are no Monopolies in this Realme practised to the gaine of a few, and the vndoing of great multitudes, that were wont to liue by those trades, All courtes be without fault, and voyde of corruption, sauing the Ecclesiasticall courtes onely. All officers are vpright and true dealers sauing theirs, None other doe so carefully and couetously prouide for their wiues and children. They onely giue the example of all euill life.

Answer.

I would to God it were so: I would to God there were no such euils as are recited, but in them: Yea, I would to God there were no woorse then in them, on condition that neuer a Bishop in Englande had one groate to liue vpon. The want surely of the one would easily be recompensed with the goodnesse of the other.

What then is the cause that Bishops and Preachers haue in these dayes so great fault founde with them? Forsooth it followeth in the next branch of a certaine Accusation penned against them.

Obiection.

They haue Temporall landes, they haue great liuinges, They are in the state of Lordes, &c. The Prince ought therefore to take away the same from the, & set them to mean pensions, that in pouertie they may bee answerable to the Apostles, & other holy Preachers in the Primitiue Church: vvhether by the Queene maye bring 40000. markes ycerely to her Crowne, beside the pleasuring of a great many of other her faithfull subiects and seruants.

The principall cause why the Bishops be so deprauid.

Answer.

This is the end, why bishops and other chiefe of the Clergie are so defaced, why their doings are so depraued, why such cōmon obloquie is in all mens mouthes vpon them rayfed, that is to say, that the mindes of the Prince & Gouvernours, may thereby be induced to take away the lands and liuings from them, and to part the same among themselues, to the benefite (as some thinke) and to the commoditie of their countrey and common weale. But it behooueth all Christian Princes and Magistrates to take heede, that they bee not intrapped with this sophistrie of Satans schoole. This is that Rhetorike that he vseth, when he wil worke any mischief in the Church of God, or stirre vp any trouble or alteration of a state in a common weale.

First by defaming and slandering, hee bringeth the parties in hatred and misliking, and when the peoples heads be filled therewith, then stirreth he vp busie and vnquiet persons to reason thus:

They be wicked and euill men. they are couetous persons: they oppresse the poore: they pill other to inrich themselues: they passe not what they doe, so they may grow to honour and wealth, and beare al the sway in the countrey. Therefore bring them to an accompt: let them answer their faults: pul them downe: alter their state & condition: let vs no more be ruled vnder such tyrants and oppressours: we are Gods people, as well as they. *Did not he deale thus in Corah, Dathan & Abiram? did he not by them, charge the milde and gentle gouernour Moses, and his brother Aaron, the chosen Priest of God, that they tooke too much vpon them? that they lifted themselues vp above the congregation*

tion of the Lord, & behaued themselves too Lordly ouer his people? that they brought the Israelites out of a land flowing with milke and honie, of purpose to worke vnto themselves a dominion ouer the people, and to make them to perish in the wilderness? By this meanes they so incensed the hearts, not onely of the common people, but of the Noblemen also, that they led a great number with them to rebell against *Moses* and *Aaron*, and to set themselves in their roomes and offices. In like maner, and by like policie, bath hee wrought in all common weales, in all ages and times, as the histories doe sufficiently declare.

In this Realme of England, when the lewde and rebellious subiects rose against *K. Richard 2.* and determined to pull downe the state, & to dispatch out of the way the counsellors, and other Noble & worshipfull men, together with Iudges, Lawyers, and al other of any wise or learned calling in the Realme: was not the way made before, and their states brought in hatred of the people, as cruell, as couetous, as oppressours of the people, and as enemies of the common weale, yea, & a countenance made vnto the cause, & a ground sought out of the Scriptures and word of God, to helpe the matter?

At the beginning (say they) when God had first made the worlde, all men were alike, there was no principalitie, there was nor bondage, or villenage: that grewe afterwarde by violence and crueltie. Therefore, why should we liue in this miserable slaue-rie vnder these proud Lords and crafty Lawyers? &c. Wherefore it behooueth all faithfull Christians & wise Gouvernours, to beware of this false and craftie policie. If this Argument passe now, and
be

bee allowed as good at this time against the Ecclesiastickall state: it may be, you shall hereafter by other instruments, then yet are stirring, heare the same reason applied to other States also, which yet seeme not to be touched, and therefore can be content to winke at this dealing toward Bishops & Preachers: But when the next house is on fire, a wise man will take heed, least the sparkes therof fall into his owne. He that is authour of all perillous alterations, and seeketh to worke mischief by them, will not attempt all at once, but will practise by little and little, and make euery former feate that hee worketh, to bee a way and meane to draw on the residue. For he seeth all men will not be overcome with all temptations, nor will not be made instruments of all euill purposes, though happily by his colours and pretenses he bee able to deceiue them in some. The practise hereof, wee haue seene in this Church of England, to the great trouble and daunger thereof. At the beginning, some learned and godly Preachers, for priuate respectes in themselues, made strange to weare the *Surplesse, Cap, or Tippet*: but yet so, that they declared themselues to thinke the thing indifferent, and not to iudge euil of such as did vse them. Shortly after rose vp other, defending that they were not thinges indifferent, but distayned with Antichristian idolatrie, and therefore not to bee suffered in the Church. Not long after came forth an other sort, affirming that those matters touching Apparell, were but trifles, and not worthie contention in the Church, but that there were greater thinges farre of more weight and importance, and indeede touching faith and religion, and therefore meet

meete to be altered in a Church rightly reſourmed:
As the booke of Common prayer, the adminiſtration of the
Sacraments, the gouernment of the Church, the election of
Ministers, and a number of other like.

Fourthly, now breake out another ſort, earneſtly
affirming and teaching, that we haue no Church, no
Biſhops, no Miniſters, no Sacraments: and therefore
that all they that loue Ieſus Chriſt, ought vvith all
ſpeede to ſeparate themſelues from our congregati-
on, becauſe our aſſemblies are prophane, vvicked,
and Antichriſtian.

THis haue you heard of ſoure degrees prepared
for the ouerthrow of this ſtate of the Church of
England.

Now laſtly of all, come in theſe men, that make
their whole direction againſt the liuing of biſhops,
and other Eccleſiaſticall miniſters: that they ſhoulde
haue no Temporall landes, or iuriſdiction: that they ſhoulde
haue no ſtayed linings or poſſeſſion of goods, but onely a rea-
ſonable Penſion to finde them meate, drinke, and cloth, and
by the pouerty of their life, & contempt of the world, to be like
the Apoſtles. For (ſay they) riches and wealth hath brought all
corruption into the Church before time, and ſo doth it now.

Against the
rich Linings
of Biſhops.

Anſwere.

Nowv is the enimie of the Church of God come
almost to the point of his purpoſe. And if by diſcre-
diting of the Miniſters, or by countenance of gaine
and commoditie to the Prince and Nobilitie, or by
the colour of Religion and holineſſe, or by any cun-
ning he can bring this to paſſe (as before I haue ſig-
nified) hee foreſeeeth that learning, knowvledge of
good letters, and ſtudie of the tongues, ſhall de-
cay, aſwel in the Vniuerſities, as other wayes, which

Y. j.

haue

haue bene the chiefe instruments to publish and defend the doctrine of the Gospell, and to enlarge the kingdom of Christ: And then, of necessitie, his kingdom of darkenesse, errour and heresie must rise againe, and leaue this land in worse state, then euer it was before.

But to perswade this matter more pithily, to couer the principal purpose with a cloake of holinesse, it is faide, and in very earnest maner auouched, and that by the word of God, that neither the Prince can giue it them, nor suffer them to vse it, without the danger of Gods wrath and displeasure: nor they ought to take it, but to deliuer it vp againe into the Princes hand, or els they shal shew themselves Antichristian Bishops, vaine glorious, & lucre men, not ashamed, professing God to continue in that drossie way, and lowe lump of dough, that corrupteth the whole Church, and brought out the wicked botch of Antichrist.

This doctrine (as it is boldly affirmed) God himselfe hath vttered, Christ hath taught, his Apostles haue written, the Primitiue church continued, the holy Fathers witnessed, the late writers vphold, as it must forsooth be prooued by the whole course of the scriptures of the old and new Testament.

But (good Christians) be not scared away with this glorious countenance, and these bigge wordes of a bragging champion. I trust you shall perceiue, that this doctrine is neither vttered by God, nor taught by Christ, nor writtē by his Apostles, nor witnessed by ancient writers, nor vpholden by learned men of our time: but that it is rather a bolde and dangerous assertion, vttered by some man of very small skill, countenanced with a fevv wrested Scriptures, contrary to the true meaning of God the father, Christ his sonne, and of his holy Apostles, and a little shadowed with vaine allegations of writers, either of no credite,

credite, or little making to the purpose. And surely, how great and earnest zeale, how vehement & iostic wordes so euer the vtterer of this assertion vseth: it may be suspected, that either he is not himself soundly perswaded in true religion, or if he be, that of simplicitie, negligence or ignorance, he was abused by some subtile and craftie Papist, that woulde set him forth to the derision of other, to thrust out into the world, and openly broach this corrupt and dangerous doctrine.

Wherefore it were good, that they which wil take vpon them to be the furtherers of such new deuises, should better looke to their prooffe & witnesses, vnlesse they wil seeme to abuse al men, & to thinke that they liue in so loose & negligent a state, that nothing shalbe examined that they speake, but that al things shalbe as easily receiued, as they may be boldly vttered. But I trust, those that haue the feare of God, and care of their soules, will not be afraide of vaine shadowes, nor by and by beleue all glorious brags, but take heed that they be not easily led out of the way, by such as wil so quickly be deceived themselves.

I do not answere their vaine Arguments, because I feare that any discreete or learned man wil be perswaded with them: but because I mistrust, that the simple and ignorant people, or other that be not acquainted with the Scriptures, by the very name and reuerence of the word of God, will be carried away, without iust examination of them.

To descend something to the consideration of the matter, marke, I pray you, the Proposition that is to be proued. It is not, that they may be good Bishops and ministers of the Church, which haue neither

glebe nor temporall landes to liue on: It is not, that there were in the primitiue Church, and nowe are in sundry places, churches well gouerned, which haue not lands allotted vnto them: It is not, that the Apostles had no lands, nor any other a number of yeeres after Christ: For these poynts, I thinke no man will greatly stand with them. But this is the Assertion.

Obiection.

No Prince or magistrate by Gods worde may lawfully assigne lands to the ministers of the church to liue on, but ought to set them to pensions: Nor any of the Ecclesiasticall state can by the Scriptures enioy, or vse any such landes, but should deliuer them vp to the Prince, &c.

Answer.

Looke, I pray you, vpon this Assertion, and consider it well. Doe you not see in it, euen at the first, euident absurditie? Do you not see a plaine restraint of Christian liberty, as bold and as vnlawfull a restraint as euer the Pope vsed any? Do you not espy almost a flat heresie, as dangerous as many branches of the Anabaptists errors? It is no better then an heresie to say, that by the word of God it is prohibited for Ministers to marry. It is no better then an heresie to asseuer, that Christian men, by the lawe of God, may not eate flesh, or drinke wine. Saint Paul doeth consecrate these to be *Doctrines of Devils*, and therefore not of the church of God: and the Primitiue church doeth confirme these to bee heresies in *Saturninus*, *Marcion*, *Tatian*, *Montane*, and many other. And I pray you, what doth this Assertion differ from the other, when it is said, It is not lawful for Ecclesiasticall persons to haue temporall landes to liue vpon? As mariage is the ordinance of God, and left free by his word

1. Tim. 9.

Theodoret.
Epiphanius.
Clem. Alex.

Gen 3.

word to al men: As meates and drinckes are the good creatures of our God, and to be vsed of al such as receiue them with thankesgiuing: so are landes, possessions, money, cattell, the good giftes of God, and the right vse of them, not prohibited to any of his people: For to their benefite he ordained them, as his good blessings. Christ by his death made vs free from all such legall obseruations. Therefore S. Paul Colof. 2. *If ye be dead with Christ to the iudgements of the worlde, why are you ledde with traditions, Touch not, Taste not, Handle not, which all doe perish in abusing?* This boldnesse to bridle Christian libertie, and to make it sinne and matter of conscience, to vse the creatures of God, was the very foundation of al Papistical and Antichristian superstition. Vpon this foundation was builded the holinesse in vsing, or not vsing of this, or that maner of apparell: in eating or forbearing these or those kindes of meates: in obseruing this or that day, or time of the yeere: in keeping this or that externall forme of life, with 1000. like inuentions and traditions of men. Neither do I thinke euer any errour did greater harme in the Church, or brought more corruption of doctrine then that did. Therefore I am sorie to see some in these dayes, to leane so much to that dangerous stay, for the helpe of their strange opinions in things externall. For, what doe men when they say, It is not lawfull for a Christian man to weare a square Cappe, to vse a Surplesse, to kneele at the Communion? What (I say) doe they but bridle Christian libertie, and to the burden of consciences, make sinnes vwhere G O D made none? And in like maner, hee that sayeth, It is vvicked and not lawfull,

that Bishops, Preachers, or Ecclesiasticall persons shoulde haue any temporall landes to liue vpon, hee seemeth to finde fault with the creature of God. For, that Bishops may haue liuing allowed them, is not denied: but to liue by landes, that (say they) is sinne, and prohibited, and therefore the temporall lands and glebe must be taken from Bishops and other Ministers.

Bishops
must haue
no landes.

Numb. 18.
The answer
to the ob-
iection of
the lawe and
ordinaunce of
God.

This doctrine notwithstanding, must bee proued and iustified by the Scriptures, and first by the ordinance of God himselfe in the olde testament. In the *Numbers*, when God had declared to *Aaron* what portion he should haue to liue vpon, hee addeth: *Thou shalt haue no inheritance in their lande, neither shalt thou haue any part among them. I am thy part, and thy inheritance among the children of Israel. Behold, I haue giuen the children of Leui all the tenth of Israel to inherit, for the seruice which they serue in the Tabernacle. And againe after, It shalbe a law for euer in your generations, that among the children of Israel, they possesse no inheritance. And in Deut. 10. the Lorde separated the tribe of Leui, &c. Wherefore the Levites haue no part, nor inheritance with their Brethren, but the Lorde is their inheritance, as the Lord thy God hath promised them. In the 14. Chapter, and in the 18. and in diuers other partes of the law, and in Iosua 14. Moses gaue inheritance vnto two tribes and a halfe, on the other side of Iordan but vnto the Levites hee gaue no inheritance among them. Vpon these testimonies, the application and conclusion is inferred in this maner.*

Obiection.

Here it may bee seene what liuing God appoynted his Priestes to haue: not landes and possessions, but tithes and offerings.

offerings. Seing then God denied it to his Priestes, it is not lawfull for our Priestes. Whose Priestes are they? If they be Gods Priests, it is not there permitted: If they be Antichrists priests, what doe we with them?

Answer.

As this reason may haue some small shew or likelihood to the ignorant: so I am sure, they that haue trauailed in the Scriptures, & any thing vnderstand the state of Christianity, vvil marueile to see this application of the Texts and the conclusion inferred, Shall the Ministers of the Church of God, now in the time of grace, by necessitie be bound to those orders that vvere among the Iewes appoynted for Priestes and Leuites by *Moses*? Will they bring the heauie yoke and burthen of the Lawe againe vpon the people of God, after that Christ hath redeemed vs, and set vs free from it? Wil they haue Aaronicall and sacrificing Priestes againe to offer for the sinnes of the people? When it is in derision asked, Whose Priestes ours are, if they be not Gods Priests? giuing signification that they be the Priestes of Antichrist, it may be right vwell and truely answered, that they are the Priestes of Gods holy, blessed, and true Church, and yet that they are not such sacrificing Priests of God, as are mentioned in those places, nor in any way bound to those things that they were, the morall Lawe of God onely excepted.

Obiection.

It is objected to our Bishoppes and Ministers, that in their Landes and possessions, they retaine the corruption of the Romish Church.

Answer.

But I marueile to see them which so boldly controll

The aduersaries build vpon Popish foundations.

controll other, to builde their assertions vpon the ruinous foundations of the Synagogue of Antichrist. As I noted a little before, that they layde their grounde vpon the restraint of Christian libertie: so nowe they settle it vpon the imitation of the legall and Aaronicall priesthood, as the Church of *Rome* did.

Whence (I pray you) came the massing apparel, and almost all the furniture of their Church in cens-ing and singing & burning of Tapers? their altars, their propitiatorie sacrifice, their high Bishop and generall head ouer all the Church, with a number of other corruptions of the Church of God, but onely out of this imitation of the Aaronicall priesthood and legall obseruations? Surely, while they thus vphold as good, the wicked foundations of the Synagogue of Sathan, they shall neuer so purely builde vp the Church of Christ, as they vould bee accounted to doe. They may seeme to be in a hard streight, that to batter down the state of the Church of *England*, must craue ayde of Antichrist, to set vp a fort vpon his foundation.

The learned fathers of the primitiue Church, did, so much as they coule, stroue to be furthest off from the imitation of the Iewes, and of the Aaronicall priesthood, in so much that they vould needes alter not onely the Sabbath day, but also the solemnizing of the feast of Easter: And shall the Lawe of the Leuites, and maner of their liuing bee layde downe to vs as a patterne of necessitie, vvhich the Prince must follooue in refovrming her Church, or else the priestes thereof shall not be the priestes of God, but of Antichrist? Is there no more reuerence
and

and feare of the maiestie of Gods Prince and sacred minister, then by such grosse absurdities to seeke to seduce her? If this be a conclusion of such necessitie, then let them go further: for by as good reason they may.

God sayeth to Aaron, *Thou shalt not drinke wine,* Leuit. 10.
nor strong drinke, thou, nor thy sonnes that are with thee,
when ye goe into the Tabernacle of the Congregation, least
ye die. Let it be a Lawe for euer throughout your genera-
tions.

In an other place commaundement is giuen to Leuit. 22.
the Priestes, *That they may not eate of that which is rent*
of wilde beasts. And in the same chapter. *If the Priestes*
daughter bee married to any of the common people, shee
may not eate of the hallowed offerings: but if shee be a Wi-
dowe, or diuorced from her husbände, and haue no childe,
and is returned into her fathers house againe, shee may eate
of her fathers meate, as she did in her youth, but there shall
no stranger eate thereof. In the 21. of Leuiticus it is
sayde, *Speake vnto the Priestes the sonnes of Aaron, and*
say, Let none bee defiled by the dead among their people.
And a little after, *Let them not make baldnes vpon their*
head, nor shane off the lockes of their beard. And againe,
Let him take a Virgine to wife: but a widowe, a diuorced
woman, or a polluted &c. shall he not marry.

Now if the obseruation of the orders appoynted
by God to the Priestes and Leuites of the olde Law,
be a thing so necessary in the church of God: Why,
then the Ministers of the Gospell may not drinke wine or
strong drinke: they may not suffer their daughters mar-
ried forth, if they come vnto their houses, to eate any of the
rents and oblations, whereby they liue: they may not come
nigh a dead body, nor bury it: they may marry no widowes,

but maydes onely. And so likewise shall you bring in by as good authoritie, infinite numbers mo^e of Leuiticall orders into the Church, and make it rather like a superstitious Synagogue, as the popes church was, then like a sincere & vndefiled Church of God, as you would pretend to do.

But let vs descende further into this allegation, and see howe they ouerthrowe themselues in their owne purpose. If vpon this prooffe it be so necessarie, that bishops and other ministers shoulde not liue by landes: then, as the negatiue is necessarie in the one branch, so is the affirmatiue in the other. When God hath sayd, *Thou shalt haue no inheritance in their land*, he addeth, *Beholde, I haue giuen the children of Leui all the tenth of Israel to inherite for the seruice, which they doe, &c.* Then it is of necessitie by the Lawe of God, that bishops and preachers shoulde liue vpon tenths and offerings, neither may this order be altered by any authoritie.

And here is an other errour of the Papists, that tenths and offerings are in the Church *Iure diuino*, by the lawe of God, and not by any positieue Law of the Church. Thus we see that these men are not able to stand to their positions, but they must ioyne arme in arme with the Papists, in their greatest and grossest errors. And if it be of necessitie, that ministers must liue by oblations and tithes, and no otherwise: howe can the prince by Gods Lawe take away their Landes, and set them to meere pensions in money? Or if princes haue libertie by the Lawe of God, according to their discretions, to appoynt the liuings of ministers, by pensions of money, contrary to the order that God hath prescribed

bed to his priests in his Law: why haue they not like authoritie by the same worde of God, (if they see it conuenient for the state) to allot vnto them some portion of temporall Landes, and much more, to suffer and beare with that order, being already settled in the Church? By this it appeareth, that the assertion of the aduersaries doeth not hang together in it selfe, but that the one part impugneth and overthroweth the other.

But mee thinkes these men deale not directly, but seeme to hide and conceale that which maketh against them. For in the same place of *Iosua*, by Iosua. 14. which they will prooue, that bishoppes and ministers may not haue any possession of Landes, because hee saith, *To the Leuites he gaue no inheritance among them*, Immediately hee addeth, *Sauing Cities to dwell in, and the fieldes about the Cities, for their beastes and cattell*. And in like manner, Nomb. 35. *The Lorde sayde to Moyses, Commaunde the children of Israel, that they giue vnto the Leuites of the inheritauce of their possession, Cities to dwell in. And yee shall giue also vnto the Cities Suburbes hard by their Cities rounde about them, the Cities they shall haue to dwell in, and the Suburbes or fieldes about their cities for their cattell, and all manner beastes of theirs. And the Suburbes of the Cities which you shall giue to the Leuites, shall reach from the wall of the Citie rounde about outwards a thousande cubites, &c. And you shall measure on the East side two thousande cubites, and on the West side two thousande cubites, &c.* In the twentie one Chapter of *Iosua*, The number of these Cities is mentioned, *And the lotte came out of the kinred of the Caathites, the children of Aaron the Priest, which were of the Leuites, and giuen them*

by lot out of the tribe of Iuda, Simeon, and Benjamin, thirteene Cities . And the rest of the children of Caath had by lot of the kinreds of the tribe of Ephraim, Dan, and halfe the tribe of Manasses, tenne cities . And the children of Gerson, had by lotte out of the kinred of the Cities of Issachar, Aser, Nephtaly, and the other halfe of the tribe of Manasses in Basan, thirteene cities . And the children of Merari, by their kinreds, had out of the Tribes of Ruben, Gad and Zabulon, twelue cities. The whole number therefore of the cities assigned to the Leuites in the lande of Iurie, amounted to fortie eight.

Nowe I woulde demaund of indifferent Christians, that vvere not obstinately set to maintaine an euill purpose, Whether the state of inheritance without rent, of fortie eight Cities in one Region, no bigger then England, with the fieldes almost a mile compasse, may bee thought in trueth, to bee temporall possessions or no? Surely I thinke there is no man so wayward, that will denie it to be most true.

Wherefore, eyther the worde of God must bee found vntrue, (which is blasphemie to thinke) or els that bould assertion, that is made of the contrary, is found vaine, and the argument to prooue it, false and deceitful. They that had to their portions fortie eight Cities, with the fields thereof, did not liue by tithes and oblations onely.

You see therefore (good Christians) howe they vnderstand the Scriptures, that in such immodest and confident maner take vpon them to be masters and controllers of other: and by how sleight allegations & absurde arguments they seeke to leade men into error, euen in great & weighty matters, without

out feare of God himselfe, or reuerence of his people with whome they deale. God blesse them with more grace of his true, milde, and humble spirite, that they runne not so headlong, to the daunger of their owne soules, and the trouble of the Church of Christ.

And for the better vnderstanding heereof, let vs consider, what state the Leuites had in this Lande that was allotted vnto them. They might sell, and alienate it, but not to any other Tribe or family, but to some of the same family, whereof they were.

The Lawe therein saith, *Leuit. 25. Notwithstanding, the cities of the Leuites, and the houses of the cities of their possession, may the Leuites redeeme at all seasons. If a man purchase of the Leuites, the house that was shoulde shall goe out in the yeere of Iubile. But the fields of their Cities may not be solde, for it is their possession for euer.*

And yet we read that the Prophet *Jeremie* bought a piece of land of *Hananael* his Vncles sonne, which I take to bee, because *Jeremie* was his next of kinne, to whome by Lawe after him it shoulde come: So that *Hananael* shoulde onely the interest of his life time.

Thus, by the way you may note, that buying and purchasing of such ground as was lawfull to them, was not prohibited to Gods Priests in the olde law.

Obiection.

Happily they will say, That although they had some temporall Landes, yet it was in comparison of the large inheritance of the other Tribes, but a small portion: And as the Ministers of God they liued meanelly and poorely ypon it.

Answer.

But they that rightly consider & weigh the quan-

titie and largenesse of the Lande of Promise, not beeing (as I thinke) so large as this Realme of *England*, shall perceine, that the same being deuided into twelue partes, according to the twelue Tribes, that eight and fourtie Cities, with the fieldes about them, onely for the tribe of *Leui*, was a portion, although not so big, yet not much inferiour to the rest, although the one part had their liuing together, and the *Leuites* had theirs disparkled in sundrie partes of the Countrey. To which, if you adde Gods part, that is, the oblations, the first fruits and the tenths of their fruites, and cattell beside, you shall perceine, that the Priestes, *Leuites*, and Ministers of the Temple of God were not left in meaner or poorer, but rather in as good or better state, then any of the other Tribes. Which thing vndoubtedly God did of his gracious providence, not that his ministers should by wealth waxe wanton & proud, but that by that meanes they might be of more authoritie with his people, and not beeing drawn away by the necessitie of care howe to liue, they might more freely and quietly attend vpon the seruice of God in the Temple and other places. Wherefore these plaeces of the Law of *Moses*, were not fitly alleadged to prooue, either that the Ministers of the Church shoulde haue no temporal possessions, or that they shoulde by stipends of money liue in poore or bale condition.

It pleased God, that the *Leuites* shoulde not haue their portion lying together, as the other had, but to bee sparkled among all the Tribes of that nation, that they might the better instruct the people of all partes, in the Lawe and Ordinaunces

naunces of almightie God, as their office and due-
tie was. But if the value of their portion, toge-
ther with the first frutes and tenths bee considered,
you shall perceiue it was nothing inferiour to anie
of the best.

They that had not some peculiar drift and pur-
pose in their heades, which by all meanes, right or
wrong, they will further and confirme, but did sin-
cerely, and with good conscience, seeke the true
meaning of the spirit of God in the holy scriptures,
out of these testimonies of the Lawe of God: might
haue gathered a right and wholesome instruction,
profitable not onely to Ministers of the Church,
but to all other good and faithfull Christians, to
whom these places appertaine, as well as to bishops
and Ministers.

For as *Aaron* the high Priest in the Lawe, was the
figure of the true high Priest Christ Iesus our Sau-
our: so the inferiour Priestes and Leuites seruing in
the temple of God, represent vnto vs all other faith-
full and elect of God, whom hee hath chosen vnto
him, to serue him as his peculiar heritage, & in stead
of the first begotten of mankinde. To this interpre-
tation alludeth *S. Peter*, speaking, not to Priestes a-
lone, but to the whole Church of God, and num-
ber of the faithfull. *You are* (saith he) *a chosen generati-
on, a royall priesthood, an holy nation.* This exposition
S. August. confirmeth, *As for the Priestshood* (saith he)
*of the Iewes, there is no faithfull man that doubteth, but
that it was a figure of the royall Priestshood that should be in
the Church. Whereunto all they are consecrated, which ap-
pertaine to the mysticall body of the most high and true
Prince of Priestes, as Peter also witnesseth.*

The right
vnderstan-
ding of the
places of the
olde Lawe.

1. Pet. 2.

Lib. 2. quest.
Euang. c. 40.

Bede

Li. de temp.
Salom. cap.
16.

Heb. 13.

Col. 3.

Bede also writeth very evidently to the same purpose. By the name of Priesthood in the Scriptures figuratively is understoode, not onely Ministers of the Altar, that is, Bishops and Priests: but all they which by high and godly conuersation, and by excellencie of wholesome doctrine, are profitable, not to themselves onely, but to many other, while they offer their bodies as a liuely and holy Sacrifice well pleasing God. For Peter spake not to Priests onely, but to the vniuersall Church of God. Nowe, if this bee true, the right & sincere doctrine, that is to be taken out of the testimonies of the law of God, is this, that as the Priests and Leuites had not a like portion of inheritaunce allotted vnto them, as the residue of their brethren had; but God onely whome they serued, was their portion: so al faithful Christians, being of the true priestthoode of God, must not thinke they haue any allotted portion in this worlde, but God onely is their portion, to whome they must cleaue, and heauen to bee their inheritaunce after which they must seeke, according as S. Paul saith, Wee haue heere no abiding Citie, but wee seke for one in Heauen. Wee be as pilgrimes and straungers in this earth. Therefore if wee bee risen with Christ, wee shoulde seeke those things that be aboue, where Christ our portion sitteth at the right hand of God the father, and our whole heart shoulde be fastened vpon thinges aboue, and not on earthly things. This instruction, as nighly and as deeply toucheth all Christians, as it doth Bishops & ministers of the Church of God.

But countenaunce must bee giuen to this quarell against bishops, and this strange Assertion must bee confirmed by the Prophets also, euen as aptly alledged as the other places before mentioned.

And

AND first they beginne with Esay. *His watchmen are all blinde, they haue altogether no understanding, they are all dumbe dogges, not being able to barke, they are sleepeie, sluggish, and lie snorting, they are shamelesse dogges that neuer are satisfied, the shepheards also haue no vnderstanding, but euery man turneth his own way, euery one after his conetousnesse with all his power.* Out of Ieremie also are alledged these wordes. *I will giue their wiues vnto aliens, and their fieldes to destroyers: for from the lowest vnto the highest, they followe filthie lucre, and from the Prophet to the Priest, they deale all with lies.* The prophet Ezechiel also is brought in, to helpe this matter, where hee terribly thundreth against negligent, naughty and corrupt shepheards, that deuoure the flocke and feed it not. *Thou sonne of man, prophetic against the Shepheards of Israel, woe bee vnto the Shepheards of Israel, that feede themselves: shoulde not the Sheepehardes feede the flockes? ye eat vp the fat, ye clothe you with the wooll, the best fedde doe you slay, but the flocke doe you not feede, the weake haue you not strengthened, the sicke haue you not healed, the broken haue you not bound together, &c. but with force and cruelty haue you ruled them.* Wise and discrete christians, that in iudging of things feare to be deceiued, and looketo the direct prooffe of that which is in controuersie, will marueile to see these testimonies alledged, to the end before prefixed: that is, that bishops may not enioy any temporall Landes. For there is nothing in these places of the Prophetes that toucheth it. But if the ende were onelie to make an inuectiue against the negligent, corrupt, and couetous liues of Bishops, or other Ministers: in deede these allegations might seeme not alto-

Esai. 56.
Allegations
out of the
Prophetes for
the same
purpose.

Ierem. 8.

Ezech. 34.

gether to bee vnfit for the purpose : And happily that is it that is especially intended, by such meanes to make them contemptible and odious . And yet this is no sincere handling of the Scriptures, to apply those places to the particular blaming of some one sort of men, which the Spirit of God directeth against many'. Who beeing acquainted with the Scriptures, knoweth not, that by the words *Watchmen* and *Shepherds*, in the Prophets, are meant not only bishops, priests, and Levites: but also Princes, Magistrates, and Rulers? Vpon the place of *Ezechiel* aboue recited, *Hierome* sayth : *The speech is directed to the Shepherds of Israel: by which we ought to vnderstand, the Kings, the Princes, the Scribes, & Pharises, & the masters of the people.* And againe vpon these words, *The fat they did eate*, by a metaphore (sayth hee) *the Prophet speaketh to the Princes, of whom it is said in another place, Which deuoure my people as it were bread.* Yea, when God himselfe sayth in this same place of *Ezechiel*, *with force and crueltie haue yee ruled them* : It may euidently appeare, that he speaketh not there to ecclesiastical ministers only, but to princes, iudges, & rulers also, which sucke the sweete from the people of God, and do not carefully see to their defence, and godly gouernement, but suffer them to be spoyled of their enemies, and to wander from God, and his true worship. But what should I seeme to proue that, which all learned knowe to bee most true? The Spirit of God speaketh to the same purpose by these Prophets vnder figuratiue wordes, that he doeth by other prophets in plaine speech . *O yee Priestes* (sayeth *Osce*) *heare this O yee house of Israel, giue eare O thou house of the King: Iudgement is against you,*

Hierome.

Psal. 33.

Osce. 5.

you, because you are become a snare in Mispash, and a spread net in Mount Thabor, that is, you as hunters lay wayte to snare the people, and to oppresse them by couetousnesse, extortion, and briberie: and your corrupt manners is as a net to take other in, by your euill example. And likewise sayeth Michæas. *Heare this O yee heades of the house of Iacob, and yee Princes of the house of Israel: they abhorre iudgements and peruert equitie: They build vp Sion with blood, and Hierusalem with iniquitie. The heades thereof iudge by rewardes, and the Priestes thereof teach for hire, and their Prophets prophecie for money.* These bee the ordinarie voyces of the holie ghost, vttered by the prophets, in sharpe and earnest reproofing, not onely for the people for their wicked reuolting from God, but also, yea & that chiefly, for the princes, rulers, magistrates, iudges, bishops, priests, ministers and other, whome God hath set in place of gouernement. For God hath appoynted them, as Shepheards, as guiders, and patrons of his people, to direct them, to keepe them, to defend them in his true worship, and right seruice, and, if they will bee wandering from him, eyther by errour in Religion, or by wickednesse in life, to instruct & teach them, and by all meanes that may bee, to call them home againe: or if they will not bee ruled, by authoritie to bridle and restraîne them, yea, and by punishment to correct them. Now if the watchmen and Shepheards, that is, the guiders and rulers of the people, whether they bee Ciuill or Ecclesiasticall, shall waxe ignoraunt, and vnskillfull of their duties, shall become negligent and carelesse of their charge, shall be giuen ouer to voluptuousnesse and

pleasure of the world, or to couetousnesse, briberie, and extortion, to iniurie, violence and oppression, and in their gouernment seeke their owne pleasure and commoditie, and nothing regarde, either the benefite of the people, or the glory of God: then (I say) these speeches of the Prophets lie directly against them, and may well be vsed to declare the wrath of God towards them. But what maketh this to the purpose pretended? howe hangerh this reason together? God by the prophets earnestly re-prooueth the Gouvernours, aswell of the Church as of the common weale, for their wickednesse, couetousnesse, and extortion: therefore bishops, and ecclesiasticall ministers may not by the word of God enioy temporall landes & possessions. Or this, God blameth the priestes of the olde lawe for couetousnesse: therefore the bishops of the church of Christ may haue no landes and possessions. They that wil be perswaded with such reasons, wil easily be carried away into error. If it were certaine, and did of necessitie followe; that all they, which haue great liuings and possessions, must needes be couetous: then happily this reasoning might bee of some force. But I thinke there is no reasonable man that wil graunt it, and therefore this reasoning is without all reason. The Priests & Leuites, as themselues confesse, had no great lands and lordships, and yet wee finde them often in the prophets accused and blamed for couetousnesse: therefore it is not the want of temporall lands and liuings, that can bring a poore heart and contented minde, void of couetousnes. Wee see often as couetous and greedie hearts in meane mens bosoms, as in the greatest landed

Neither doth
pouerty bring
a contented
mind: neither
great posses-
sions causeth
couetousnes.

landed Lordes in a whole Countrey. And on the contrary part, we find in them that haue very great possessions, as humble, and as contented mindes, & as farre from the affection of couetousnes, as in the meanest man that is.

Iob was of great wealth and possessions, and yet wee reade not that hee was euer blamed for couetousnesse: Yea hee beareth witnesse of his owne free heart and liberalitie, and saith, *Hee neuer set his heart vpon Gold, nor saide to the wedge of Golde, Thou art my hope, nor reioyced of being rich, nor because his hande had founde abundance, &c.* *Abraham* also was riche, and God had blessed him with great possessions, and yet surely his heart was farre from the loue of money. Iob. 31.

Ioseph had no small possessions, and was in place of honour, and yet fewe in the meanest state or degree did euer keepe a more humble heart, or put lesse delight in honour and riches then hee did. I might say the same of *Dauid*, though a king, and of *Daniel*, though in very high estate, and in great authoritie, and as it may bee thought, in liuing proportionable to the same. When Christ in the gospel had saide, that it was *as vnpossible for a riche man to enter into heauen, as for a Camell to goe through the eie of a needle*, and his Disciples had wondered at that saying, hee answered: *That which is with man impossible, is possible with God.* Matt. 19.
Mar. 10.
Luke 18. Albeit mans corrupt nature, as it is generally giuen to all ill, so it is chiefly inclined to couetousnesse, and delight of the worlde: Yet the good grace of Gods holy Spirit doeth so guide the heartes of his faithfull, that in the midst of greatest abundaunce of his plentiful blessings,

Bb. iij. they

they can retaine the feare of God, and contempt of the worlde. Wherefore, it is great rashnesse and presumption, to condemne all them to bee giuen ouer to couetousnesse and delight of the worlde, whome they see by the state of the Commonweale, or by the goodnesse of the Prince, or by any other lawfull and iust meanes to haue landes and possessions, or wealth and riches, according to their state. Such persons as so rashely deeme of other, may seeme rather to bewray the sicknesse and ill disposition of their owne mindes, then to iudge truely of them, whome in such case they condemne. It is the pouertie and humblenesse of Spirite and minde, it is not the pouertie and basenesse of outward estate and condition, vnto the which Christ imputeth Gods blessings. If couetousnesse be *a desire to haue, for feare of want and scarcitie*, as some learned men haue defined it: then is a poore estate to a corrupt minde a greater spurre to couetousnesse, then lands and plentie of liuing can bee. Before that bishoppes and Ministers had any Landes assigned vnto them, yea, when they were yet vnder the Crosse of persecution in the time of *Cyprian*: wee reade, that he findeth great fault with many bishoppes, which leauing the care of their charge, went from place to place, vsing vnlawful meanes to get riches, practising vsurie, and by craft and subtiltie getting other mens lands from them.

Serm. de lap-
sis, August. de
bapt. lib. 2.
Not much
more then
200. yeeres
after *Charles*
alcanon.

In like manner complaine *Hierome*, *Augustine*, *Chrysostome*, *Basile*, and other auncient Writers, and Histories of their time. Yea, in the Apostles time wee see some giuen ouer to the worlde, and ledde away with couetousnesse, when Ministers

sters as yet liued onely vpon the free beneuolence of the people. Wherefore, it is not pouertie, or a lowe and contemptible state in the face of the worlde, that can bring a satisfied and contented Spirite. And surely I am of this opinion, that a poore and straight state of liuing in the Ministerie, especially in these dayes, woulde be a greater cause of euill and inconuenience in the church, and a more vehement temptation to carrie away their myndes from the care of their Office, then nowe their ample and large liuinges are. I could, and will (when God shall giue occasion) declare good reason of this my opinion: which for some considerations I thinke good at this time to lette passe.

If our bishops and other chiefe of the Cleargie, beeing nowe in the state of our church, by the prouidence of God, & singular goodnes of our Prince so amply provided for, be so vnthankfull vnto God, and so giuen ouer to the worlde, as they are bitterly accused to bee: surely their fault must needs bee the greater, neyther will I, or any other that feareth God, in that poynt excuse them, but praie to God (if there bee any such) that these odious reportes spreadde vpon them, may bee a meanes to put them in remembraunce of their duetie, and to amend. But vndoubtedly (good christians) I speake it with my heart, me thinketh I doe foresee at hand those dayes, and that time, when GOD of his iustice will both condignly rewarde our vnthankful receyuing of his Gospell, and contempt of his Ministers, and also giue to them iust occasion to declare vnto their aduersaries and euill speakers,
that

Soph. 2. 1. 2.

that they are not such bond-slaves of the world, nor bee so lead away captiue with the lusts of the flesh, as they are defamed. Yea, I thinke, this crosse of contempt, slander and reproch, that now is layde vpon them, is Gods fatherly admonition to warne them: and as it were a meane to prepare them to that day that is comming: which day vndoubtedly will bee a day of wrath, a day of trouble and heauinesse, a day of utter destruction and misery, a darke & gloomy day, a cloudie and stormie day, a day of the trumpet & of the alarme against the strong cities. On that day will the Lorde search Hierusalem with Lanthorns, and visit them which continue in their dregges, and say, Tush, the Lorde will doe no euill. Therefore their goods shall be spoyled, their houses shall bee layd waste, they shall build gay houses, and not dwell in them, they shall plant vineyardes, but not drinke the wine thereof. In that day the Lorde will visite the Princes, and Kinges Children, and all such as we are gay cloathing, and all those that leape over the threshold so proudly, and fill their Lordes houses with robberie, and falsehood. On that day God will bring the people into suche vexation, that they shall goe about like blinde men, and all because they haue sinned against the Lord, and contemned his worde. Wherefore, I most heartily pray vnto God, that we altogether, both Prince and people, honourable and worshipfull, ecclesiastical and lay persons, preachers and hearers, may ioyne together in the faithfull remembraunce of that day, and to consider that it can not bee farre from vs, and therefore that it is full time, and more then time, to turne vnto God by hearty repentance, and faithfull receiuing of his worde. For surely the sentences of the Prophets, of some men partially and affectionately

nately applied to the Clergy and ministers only, do in right & true meaning touch vs al, of al states and conditions. But I will returne to my matter againe.

The testimonie of *Malachie* vsed of some to like effect, as the other before, I haue purposely left to this place: because it speaketh particularly of priestes, and therefore will they haue it more nighly to touch our bishops, &c. And nowe O yee Priests Malac. 2. (sayth the Prophet) *this commandement is for you, &c.* And a litle after, making comparison betwene *Leui* and the priests of that time, *The lawe of trueth was in his mouth, and there was no iniquitie founde in his lipper, he walked with me in peace and in equitie, and hee turned many from their iniquitie: but yee haue gone out of the way, yee haue caused many to fall by the Lawe, ye haue corrupted the covenant of Leui, saith the Lord of hosts: therefore haue I made you despised, and vile before the people.*

These wordes of the prophēt doe so touch our Bishops and clergie men, if they be so euill as they are made, as all sentences wherein the Prophets blame the Priests of their time, doe touch euill ministers of the Church: but howe they eyther specially nippe our bishoppes, as it is thought, or any thing pertaine to the prooffe of the principall matter, or reproouing of Preachers liuings by Landes, I see not. In deede this sentence of *Malachy* might bee rightly vsed against the pope & his prelates, which neglecting the whole dutie of Gods ministers, both in preaching and liuing, stayed themselues vpon the authoritie of Saint *Peter*, and of succession, as though the Spirite of God had beene bounde to their succession, though they taught and liued neuer so corruptly. For so indeede did these priestes

Cc. j.

whom

Nom. 35.

whome *Malachie* reproofeth : they neglected the true worshippe of God, and yet woulde they bee accompted his good and true priestes, because they were of the tribe of *Leui*, with whom God had made his couenant, that hee and his seede shoulde haue the office of the high priesthood for euer. But *Malachie* sayth they haue broken the couenaunt on their part.

That our bishoppes and ministers doe not challenge to holde by succession, it is most euident: their whole doctrine and preaching is contrarie: they vnderstand and teach, that neither they, nor any other can haue Gods fauour so annexed and tyed to them, but that, if they leaue their duties by Gods worde prescribed, they must in his sight leese the preheminance of his ministers, and bee subiect to his wrath and punishment. They knowe, and declare to all men, that the couenaunt on the behalfe of *Leui*, that is, on the behalfe of the ministers of God to be perfourmed, consisteth in these three branches: by preaching to teach the right way of saluation, and to sette foorth the true worship of God: to keepe peace and quietnesse in the Church of God: and thirdly, by honest life to bee example vnto others.

These branches of the couenant, if our bishops and preachers haue corrupted and broken, they haue to answere for it before God, and their punishment will be exceeding grieuous.

As for their doctrine, I am right sure, and (in the feare of GOD I speake it) will hazard my life to trye it, that all their enemies shall neuer bee able so to prooue it, but that it shall bee sounde sincere

sincere and true: so that I doubt not, but God himselfe will beare witnesse with them, as hee did with *Leui*, that *Trueth is in their mouth*, and (as touching their doctrine) *no iniquitie founde in their lippes*. For they doe both teach the trueth according to the Scriptures, sincerely, and confounde the errors of the Antichristian Church, learnedly and truly.

They therefore that speake so much against them, may seeme lesse to regarde this part of their observing the couenant of *Leui*, then the duetie of Christians requireth. But I trust, our mercifull God will fauourably consider it, and beare with some other their imperfections in them. I pray God wee bee not lighted into that time, that men haue itching eares, and can like no preachers, but such as clawe their affections, and feede their fantasies in vanities and newe deuises. The couenaunt of peace they keepe also, liuing in vnitie and peace among themselves, and studying (so much as they can) by teaching, and by good order, to keepe it among other. And that is no small cause of their misliking at this time, because they, being in some place of gouernment, according to their duties strue to repress those, which by vntemperate zeale seeke to disturbe the Church, and to giue cause of faction and disorder, by altering things externall in a settled and reformed state,

As touching their liues and conuersations according to the Lawe of God, (as before I haue said) if I must iudge according to that I knowe, I must thinke the best, because I know no ill. Though there bee imperfections in some things: if men would

charitable consider, in what time wee liue, and whose Messengers they are, and somewhat withall descend into their owne bosomes, and lay their owne dueties before their eyes: I thinke surely they woulde iudge of them more christianly then many doe.

Obiection.

But they will say, that according to the wordes of Malachie, God sheweth his iudgement against the for their wickednesse, because hee hath made them so contemptible, so vile and despised before all the people: for (say they) wee may see how all men loath and disdain them,

Answer.

It must needes be true (I confesse) that *Malachie* spake of the Priests of his time: but I doe not take it to be alwayes an vnfallible token of euil Priests and Ministers, or a certaine signe of Gods displeasure towards them, when the people do hate, disdain, and contemne them. I see more commonly in the Scriptures, that it is a token of vnthankfull, stubborn, and hard-hearted people, which finally regarde the worde of God, and therefore also mislike his ministers. *Elias*, *Micheas*, *Amos*, and other Prophets were finally esteemed, you knowe, among the Israelites. *Esay*, *Jeremie*, *Ezechiel*, were euen of as small credite and estimation among the Iewes. It may appeare so to bee, seeing *Esay* signified, that they lilled out their tongues, in mocking of him, and other of his time. And I am sure, you knowe the fauour and entertainment that the Apostles had also among the same people. I trust then you will not say it was a token of naughtie and corrupt

rupt Ministers, or of Gods iust iudgement against them: for they were the right and true Prophetes, Apostles, and Messengers of God, and yet were in great hatred and misliking of them that thought themselves to be the people of God.

It may be surely, and in deede I thinke it to be very true, that God hath touched our bishops & Preachers with this scourge of ignominie and reproch, for their slackenesse and negligence in their office: And I pray God they may take this mercifull warning, and shunne his greater plagues. But I must say withall, as Christ sayeth of the *Galileans*, whose blood *Pilate* mixed with their sacrifice, and of them vpon whome the Tower of *Siloe* fell: *Doe you thinke, that they onely are sinners? nay I say vnto you, if you do not repent, you shall all taste of the same sharpe iustice.* If God punish his Ministers, he will not suffer the other vntouched. *Now the time is come that the iudgement beginneth at the house of God,* and if God punish those that he sent with his worde, what will hee doe to them that vnthankfully receiue his worde?

Luke 12.

1. Pet. 4.

THAT this matter of Ecclesiasticall mens livings may seeme to be of great importance, and such in deede as God hath had much care of in all times: as before it hath beene countenanced by the Lawe and Prophets, so must it now bee drawen also through the whole course of the newe Testament. Yea, whatsoeuer is vsed, eyther of Christ himselfe or of his Apostles, against couetousnesse, or the loue and care of this worlde, and delight of this life: all that, either by faire meanes or foule, is brought into this fort, to batter and shake the lands

Prooſes out
of the Newe
Testament
againſt the
rich livings
of Miniſters.

and possessions of Bishops, and other of the Clear-
gie.

And first men are willed, to cal to remembrance the example of Christ our Sauour, his birth, the state of his life, the choise of his apostles, & his perpetuall doctrine, exhorting to pouertie and contempt of the worlde. His parents (say they) were poore, and liued by an handie craft, descended of a stocke and kindred grown altogether out of credite in the worlde: in steede of a princely chamber, borne in an Oxe stall: wrapped in poore clothes, in steede of white and fine linnen: layde in a cribbe for want of a rich cradle: and in place of worthie seruitors, hee had the presence of an Oxe and an Asse. And that hee might shewe himselfe to delight in pouertie and contempt of the world, his natiuitie was first reuealed vnto poore Shepherds watching their flockes. As hee was borne, so was he bredde, in the poore and contemptible Towne of *Nazareth*, out of the which *Nathaniel* thought nothing woorthy credite coulde come: in which Towne, as it may bee thought, by the exercise of an handie craft, hee liued in obedience of *Ioseph*, and of his Mother. Such as his birth and breeding was, such was the state of his liuing, when the full time of his dispensation came: for hee was not borne to anie Landes or possessions, neyther had hee any great wealth and riches to susteine himselfe, yea, not so much as an house to put his heade in, but was mainteyned by the almes as it were, and by the charitable deuotion of certayne wealthie vvomen of Galiley, and other godly persons. His Apostles that he chose to followe him, and to bee the Ministers of his kingdome, hee tooke not out of the state of Princes, noble men, or great and rich Lordes, with Landes and dominions: but out of the poore state, and condition of fishers, Tent-makers, and toulgatherers. And thus may we see our Lorde and Christ altogether wrapped in pouertie, and besette on euery side with the base and contemptible state of the vvorld.

But to what purpose is all this alleaged? For-
sooth,

sooth, that wee may vnderstande, that it is not lawfull for such as bee guides of the Lordes flocke, to liue in any other state, then in that the Lorde gaue example of: For vvhosoeuer seeketh Christ (say they) in other itate and sort, then hee gaue example of, seeketh not Christ, but Antichrist and the pompe of the vworld, So that the sense and effect of the reason is this: Christ was borne, bredde, and liued in pouertie, and chose vnto him Apostles of poore condition: therefore bishoppes and Ministers of the church must haue no Landes or possessions, but stay them selues in like poore state, as Christ and his Apostles did. I doe not frame this argument (good Reader) of purpose to cauill, but to admonish thee of the principall state, and that considering the prooffe to bee naked in it selfe, thou maiest the better iudge of the strength thereof.

Surely, I will hencefoorth cease to marueile at the wrested and violent interpretations that Hermites, Monkes and friers haue made vpon the scriptures, to iustifie and set foorth their superstitious life of voluntary pouertie and forsaking the worlde: seeing professors of the gospel, to mainteine their new doctrines, take vpon themselues the like liberty and boldenesse, in abusing the holie Scriptures and worde of God: And yet surely it doth grieue mee, and make my heart bleede to see it. What shall the aduersarie thinke of our dealing with the Scriptures? Surely, that wee doe in so earnest manner pull them from the interpretation of the Fathers & of the Church, to the ende that by applying them according to our owne fantasies, we may set foorth
and

The right
cause of
Christes po-
uertie and
his Apostles.

Esay. 53.

Phil. 2.

and seeme to iustifie to the worlde, what doctrine soeuer we shall thinke good our selues : And so shall this bee an occasion to discredite all the particular doctrines of the Gospell, which hitberto, as well this Church of England, as other churches reformed haue taught. But to vnderstande the weight of this reason before vsed against the wealthie liuings of our Clergie, wee must trie it by a right and iust balance : that is, by the true meaning of the holy Ghost. First therefore, let vs consider the causes of Christes pouertie, and of the choyce of such Apostles, which in mine opinion are two : The one is the necessitie of our redemption : the other is an example and iust instruction set foorth vnto Christians. As touching the first, when the certaine purpose of God had determined that his sonne shoulde come into the worlde, to worke the redemption of mankinde, and his deliuerance from sinne : necessarie it was for him to satisfie the iustice of God, in sustaining all those difficulties and punishmentes, that were due to man for sinne : that is to say, affliction, ignominie, reproch, contempt, pouertie, and all worldly troubles and miseries, and last of all, death. This is that the Prophet *Esay* spake of long before. *Hee is despised and abhorred of men, hee is such a man as hath good experience of sorowes and infirmities : we reckned him so vile that we hidde our faces from him. Howbeit hee onely hath taken our infirmities on him, and borne our paines. Yet wee did iudge him as though he were plagued and cast downe of God.* This is that humiliation and debasing of himselfe that *Paul* speaketh of, when hee saith, *Hee beeing in the forme of God, thought it no robberie to be equall with God, but made him selfe of no*
repu-

reputation, taking on him the forme of a seruant, and made in the likenesse of men, and founde in figure as a man, hee humbled himselfe, made obedient vnto death, euen to the death of the Crosse. These places (good Christians) declare vnto vs, both the pouertie and contemptible state of Christ here in earth, and also the very roote and principall cause thereof: that is, the saluation of mankind. The sonne of God became the sonne of man, that he might make vs the children of God: he vvas borne a weake and tender babe, that he might make vs strong men in him: he was tied in swadling bands, that he might loose and deliuer vs from the bondes of the fraile and sinful flesh: he was wrapped in poore clowtes, that with the garment of his innocencie, he might hide our nakednes: he was borne & liued poorly, that he might make vs rich & plentiful in him: he was a stranger in the world, & had not an house to put his head in, that he might purchase for vs a citie & heritage in heauen: he was borne vnder bondage, and payed tribute to *Cesar*, that hee might deliuer vs from the tyrannie of Hel: he was debased euen to the company of bruite beasts, that he might bring vs to the glorious company of Angels: he lay in hay in a Crib, that he might procure euerlasting foode for our soules: finally, he was accused of sin & put to most cruel death, that we being iustified by his merite, might appeare innocent in the sight of God. These be the sweet & comfortable cogitations that good christians should conceiue vpon the consideration of Christs poore & base state in this life. For pouerty in Christ was not so much for exāple of life, as to satisfie a punishment due to sinne. Riches is the good blessing and gift of God: but pouertie came in

John 16.

John 17.

Psalm, 2.

at the same doore that death did, that is, by the disobedience of our first father. Wee may not therefore thinke with Monks & Friers, that pouerty in it self is a more holy state of liuing, then wealth & riches is. But of that more hereafter. Now let vs cōsider what maner of pouerty this was in Christ. Christ vvas in himself exceeding rich, both as the sonne of God, & as the sonne of man. As God, he had all things common with his father. *All things that my father hath (saith he) are mine.* And againe. *All thine are mine, and mine are thine.* As touching his humanitie, he is likewise of great possessions. For his Father saith vnto him, *Desire of me, & I shal giue thee the heathen for thine inheritance, & the vttermoſt parts of the earth for thy possession.* How hapned it then, that Christ being in right Lord of so great possessions, became in the time of his dispensation, almost in the state of a beggar? certainly, *quia ipse voluit*, because he would himself. For he that filleth heauen & earth, was borne in an Oxe stall in *Bethleem*: he that had al power in the vvhole vworld, vvas a banished person for a certaine time in *Egypt*: he that feedeth with sustenance man & beast, foule & fish, partly by labor gat his liuing, partly was fed with the liberalitie of other. He that prouideth apparel for al things, hung naked vpon the Crosse: he that sitteth in heauen as his throne, & hath the earth for his footestool, at an other mans charge was buried and layd in a strange Sepulchre. Christs pouertie therfore was vvilling, not of any necessitie of holinesse, as I haue said, but to beare that vvhich for sinne was due to vs. Now, I pray you, mark the strength of the former reason. Christ, to sustaine the punishment due to our sinnes, liued in great pouerty & humility in this world: therfore bishops & ministers of

the Church, of necessitie, must liue in pouertie, and not haue any wealthy liuing, by lands or otherwise. I trust they that haue care of their consciences, will not easily be led to any perswasion by such reasons. They will say, Christ did this also for our example. I graunt, in some respect he did so: By his example he teacheth vs humbleness and modestie, that we may not be loath to doe those things, that he did, for the benefite & commoditie of our Christian brother. If we so swell with pride, that in respect of our Noblenesse, or birth, or great estate in the worlde, wee disdain other, and thinke our poore neighbour doeth vs iniurie, if he in respect of Christian brotherhood require of vs a benefit for his better reliefe: then is it time for vs, to behold the Sonne of God lying poorly in a cribbe or manger, betweene beastes: who, although he were God eternall with his Father, and by his mother borne of the most noble family of many Kings and Prophets: yet for our sake he did so humble & debase himself, that he came in so poore and vile condition before men. Furthermore, Christ by his example, hath as it were consecrated pueritie, trouble, miserie, and affliction, that they may not be accompted tokens of the wrath of God, or such things as do hinder true pietie & holiness, or let the saluation of our soules. For as mans nature doeth abhorre all afflictions: so chiefly do men thinke pueritie and neede, to be not onely one of the greatest miseries that can happen to man, but also hatefull to God himselfe. Thus we see men commonly to thinke of such, as are any way fallen into pouerty & misery. Let *Iob* hereof be an example. In this cause also it is expedient for vs to looke vpon our poore Christ, and

to set him before our eyes, that wee may both more patiently beare these things, vvhhen for Gods cause they light vpon vs, and more charitably iudge of other, whom God therewith toucheth: yea, it is good to teach vs to pul downe our bristles, when we waxe proude of those gifts of plenty and riches, that God hath giuen vs. Thus you see what profit the example of Christes pouertie bringeth: but I pray you, to whom is Christ an example? to bishops and Ministers only? did he liue in poore & miserable state for Ministers only? did he die for their sinnes only? God forbid. He was borne, he liued, he died for all mankinde, and all faithfull haue the fruite of this his birth, his life, and his death. Therefore the example of Christs life must stretch further then to Bishops and Ministers. It is a farre truer argument to say, Christ liued a simple and poore life, while hee was here on earth: therefore all Christians ought to liue in the same maner that he did, then to apply the same onely to Ministers and Ecclesiasticall persons. Therefore I will all Christians to beware of this hereticall and Anbaptisticall assertion:

Whosoeuer seeketh Christ in other state and sort then hee gaue example of, seeketh not Christ, but Antichrist, and the pompe of the world.

For if this sentence be applied to the example of the poore state of Christ, it is the very ground of Anabaptisticall communitie, and that none can be saued, but such as renounce al their goods & possessions. Albeit the example of Christ in this place be applied to Ministers onely: yet in trueth it appertaineth to all other faithfull, as well to them. And if the Argument shalbe counted good now: hereafter, with

with as good liklihood, and farre truer interpretati-
on, it may be vsed against al that shal truely professe
Christ. As touching that Christ chose so simple
Apostles, and of so poore estate, *Saint Paul* sheweth
the reason and cause thereof. Brethren (saith hee) 1. Cor. 4.

*you see your calling, how that not many wise men after the
flesh, not many mightie, not many Noble are called: but
God hath chosen the foolish things to confound the wise, and
the weake things to confounde the mightie, and vnnoble
things of the world, and things that are despised, God hath
chosen, and things which are not, to bring to nought things
that are, that no flesh shoulde glorie in his presence. If
Christ in the entrance of his Kingdome, going a-
bout to subdue the world to his knowledge, should
haue vsed the sernice and ministerie of Princes,
Noblemen, great, wealthie, and rich men: or of
such as had bene wise, learned, and eloquent, and
politique: the glorie of his mightie conquest would
haue bene attributed to the power and might, to
the wealth and riches, to the wisdom and lear-
ning, to the eloquence and policie of those, which
had bene his ministers, and so the glorie of God in
that worke of mans saluation, should haue bene di-
minished. Therefore God, to shewe his power in
heauenly things, ouerthwarted the wisdom of
the worlde, and chose his Apostles poore, vnnoble,
simple, vnlearned, without eloquence, farre from the
cunning, wisdom, and policie of the world, & by
them and by their preaching in fewe yecres wanne
the whole worlde to his knowledge, and defaced
the kingdome of Sathan, consisting in superstiti-
on, idolatrie, and wickednesse. And indeede, this
order of Gods working by these poore and vn-*

D d. iij.

learned

learned men, preuailed against all the Nobilitie, the honour, the power, the might, the wisdom, the policie, learning, the eloquence of the worlde, so that it might bee truely sayde, *Non est potentia, non est prudentia, non est consilium aduersus Dominum.* But what hereof is to bee concluded to this purpose? forsooth, that as Christ thought it fittest to chuse onely poore men to his Apostles, and sent them abroad without any stay of Liuing in the worlde: so hee thinketh it meetest, that his Ministers in his Church in all times and places shoulde be in poore estate, and not to haue any wealth or riches.

It is good to consider this reason also, that you bee not more ledde with it, then the weight & force of it requireth. The office of the Apostles was, to goe from Countrey to Countrey, from place to place, to plant Churches vnto God, so that they could not haue any certaine stay of Liuing: It is not therefore like reason, that in a settled Church where the Gospel is receiued, the Ministers and Preachers thereof may haue no certaine forme of Liuing appoynted them, eyther by land or otherwise. As Christ chose his Apostles poore, so he chose them simple, and vnlearned, without eloquence, or any kinde of knowledge, that his glorie thereby might the more be set foorth: Shall wee therefore inferre thereupon, that it is fittest alwayes for the Ministers of the Church, to bee simple, without learning, eloquence, and knowledge? It is well knownen that the Anabaptists, and some other phanaticall spirits troubling the reformed Churches beyonde the seas, vpon the same example of the Apostles haue gathered, that learning and knowledge is not to bee respected in the choyce of Ministers: because
God

God needeth no such helpes to sette foorth his Gospell, yea they say that learning and eloquence are perillous instruments, to corrupt the simplicitie of the Gospell, and to giue countenance to error. Wherefore such persons doe vsually admit among them to the Ministerie handicrafts men, and such as challenge to themselves the spirite of God onely, vvithout further knowvledge. But the godly, I doubt not, vnderstand that all things neither can, nor ought to bee like in the state of the Church beginning and vnder persecution, and in the Church settled and liuing in peace and quietnesse.

The Ministers and Preachers of our church, beside the example of Christ and his Apostles liuing in pouertie, are vvilled diligently to looke into the perpetual doctrine, which Christ in all the Euangelists doeth teach them, touching the state of their liuing, namely against riches, couetousnesse, the glorie of the vvorld, & care of this life. To this doctrine apperteineth that vvhich Christ teacheth. *Matth. 6.*

That they shoulde not hoarde vp treasure for themselves vpon earth, where thienes breake through and steale them, but that they should lay vp treasures in heauen &c. That they cannot serue two masters, God and Mammon: That they shoulde not bee carefull for their life, what they shoulde eate, what they shoulde drinke, or what apparell they shoulde put on: but cast all their care vpon God, and seeke his kingdome, and the righteousnesse thereof, for that it is heathenish carefully to seeke after those other things, which God of himselfe will plentifully cast vpon his: that riches, and the pleasures and cares of this life, are resembled to thornes which choake vp the good seede of Gods word, and make that

Matth. 6.

Luke 12.

Matth. 13.

Mar. 4.
Luk. 8.
Matth. 19.

Luk. 6.
Luk. 12.

that it cannot prosper: *That it is as vnpossible for a rich man to enter into the kingdome of God, as for a Camell to goe thorowe the eye of a needle:* That hee cryeth out, *woe to them that are full, for they shall bee hungrie: and to them that be rich, because they haue already their comfort and consolation:* yea, he willeth them to sell all ➤ *that they haue, and giue vnto the poore,* with a number of other places: wherein he instructing his Disciples & followers, vtterly willeth them to renounce this vworld and the treasures thereof. Whereupon it is thought it may be very well concluded, that the Ministers of the Church may not haue any wealthy liuings, and especially by landes and lordships: and therefore that our Bishops be not the true followvrs of Christ, but walke in the steppes of Antichrist. Surely our Sauour Christ did see, that as the perpetuall enemie of mankind did continually seeke by all wayes to dravve men from God: so he did not vse any meane more commonly, then by honour, glorie, riches and vwealth. And therefore when he sawv that Christ coulde not by other temptations bee ouercome, he assaulted him with ambition and desire of principalitie, honour, and lordship. This temptation is therefore the more dangerous, because mans corrupt nature is of it selfe greatly inclined to the loue of the world & earthly pleasures. Wherefore I cannot denie, but that our careful & louing sauour did often & in many places warne his disciples, and by them all vs, to beware of this working of Sathan, and so much as they could, to shunne his snares. But shall vvee thinke therefore, that hee condemneth principalitie, lordship, dominion, vwealth, riches, landes, in them that bee his true and faithfull followvrs?

lovers? No surely: for that is the full ground of the Anabaptists doctrine, to be shunned of al right christians. And yet before I begin to answer this, I must needes protest it is a queisic & dangerous matter, to speake of wealth and riches of the world, for feare of mistaking, either on the one part, or on the other. For vvhathoeuer a man shall say in that case, among the vngodly vwill be dravven according to their priuate affections.

The rich, when they heare the possession of riches & the right vse of them defended, by and by if Gods special grace stay them not, vvaxe more confident and secure, and vvith contempt & disdaine of other, thinke themselues free masters and Lordes of Gods giftes, to vse them euen at their ovvne pleasure, & to the fulfilling of their ovvne fleshly fantasies. On the cōtrary part, when they that be poore & destitute of those gifts, shall heare the rich blamed for the abuse of their wealth, & signification giuen, that whatsoeuer is aboue the sufficient maintenance of their own state, is due vnto the poore: they also as rashly enter into iudgement, & condemne all rich men as couetous, as griedy gatherers, as thieues & extortioners, & cruel detainers of that which by Gods law is due to others. Some there be also, that thinke all vse and administration of riches to be dangerous, & to bring no smal hinderance to the saluation of mens soules. Vnto vvhich perswasion, the phanaticall spirits of the Anabaptists adde more difficultie, not onely taking away all possession & property, and allowing a *Platonickall* community of al things: but also denying superioritie, and Lordship and dominion, and bringing in a general equality, most dangerous to the so-

cietie of man. Wherefore, it behooueth me so to speake of riches and possessions, that (so neere as I can) none of these offences may be iustly taken.

First therefore to begin, vve may not thinke that Christ in them that be his, condemneth eyther the possession or the right vse of Lordship, dominion, lāds, riches, mony & such like: for they are the good gifts of God, wherewith he bleseth his people, as the whole course of the scriptures declare. *The blessing of the Lord* (saith Salomon) *maketh rich, and bringeth no sorowe of heart with it. Blessed is the man* (saith Dauid) *that feareth the Lord &c. his seede shall be mightie vpon earth, the generation of the faithfull shall bee blessed, riches and plenteousnesse shall bee in his house &c.* And againe, *His horne shall bee exalted with honour: the vngodly shall see it, and it shall grieue them.* Therefore we see many of the good Saints of God, that haue bene indued with great riches & possessions, as Abraham the Father of the faithful, *Iob, Ioseph, Dauid, Salomon, Daniel.* And in the new Testament, *Nicodemus, Ioseph of Arimathea, Lazarus of Bethania, Mary Magdalene, Sergius Paulus* Proconsul of Cypres, the *Centurion*, and many other. Wee may not thinke therefore, that Christ condemneth the giftes and blessings of God, or the vse of them, in his seruants. And that the trueth taken out of the Scriptures may be of more authoritie vwith you, I wil let you vnderstand it by the words of the ancient & learned Fathers: so shal you perceiue, it is not my interpretation, but theirs. And first *Hieroms.* Ioseph, which both in pouertie and riches gaue triall of his vertues, and was both a seruant and a master, teacheth vs the freedome of the minde. Was hee not next vnto Pharao, adorned in royall furniture? & yet was he so beloued

Pro. 10.

Psal. 112.

Hierom. ad
Saluinam.

beloued of God, that aboue all the Patriarkes, he was a Father of two Tribes. Daniel, and the three young men, had such rule ouer the power and riches of Babylon, that in apparell they serued Nabuchodonosor, but in minde they serued God. Mardocheus and Hester, in the middest of their purple, silke, and precious iewels, ouercame pride with humilitie, and were of such worthinesse, that they being Captiues, bare rule ouer Conquerours. My speech tendeth to this ende, that I may declare that this yong man that I speake of, had kinred of royall blood, aboundance of riches, and ornaments of honour and power, as matter and instruments of vertue vnto him. S. Augustine disputeth this question, writing to Hillarius, Thou writest vnto me, (sayeth he) that some say, that a rich man remaining in his wealth, cannot enter into the kingdome of God, vnesse that hee sell all that he hath, and that it shal not profit, though in his wealth he keepe the comandements of God. Our fathers, Abraham, Isaac and Iacob, vnderstood not this reasoning: for they all had no small riches, as the holy Scriptures witnesse, &c. Epist. 89.

And least that some might say, that those holy men were vnder the old Testament, and vnderstood not the perfect lawe that Christ giueth, when he sayeth, Goe & sell all that thou hast, and giue it vnto the poore, and thou shalt haue treasure in heauen, the same Mart. 19. Augustine addeth, If they will say so, they may speake with some reason: but let them heare the whole, let them marke the whole: they may not in one part open their eares, and in an other part stoppe them. Hee spake that to one that asked him, What shall I doe to obtaine euerlasting life? and Christes answer is not, If thou wilt obtaine euerlasting life, sell all that thou hast: but, if thou wilt haue euerlasting life, keepe the Commandements, &c. And a little after, our good Maister doeth make

a distinction betweene the keeping of the Comandements, and that other rule of perfectnesse. For in the one part he sayde, *If thou wilt enter into life, keepe the Commandements*: And in the other he sayde, *If thou wilt bee perfect, sell all thou hast, and come and followe me*. Howe therefore can we denie, that rich men, although they haue not the perfection, shall come into euerlasting life, if they keepe the commandements, and giue, that it may be giuen vnto them? And in the ende he concludeth his reason in this manner, after hee hath spoken of the vncharitable minde of the rich glutton. *This pride (sayeth hee) wherewith this rich man did contemne the poore Lazarus lying before his gates, and that trust that he did put in his riches, whereby he thought himselfe a blessed man, because of his purple, silke, and sumptuous feastes, did bring him to the torments of hell, and not his riches. By which wordes of Augustine, it may appeare, it is not riches, Landes and possessions, that GOD condemneth in his seruantes, but the euill vse of them. Wherefore the same Augustine sayeth, When the Lorde had sayde, It is easier for a Camell to passe thorowe the eye of a needle, then for a rich man to enter into the kingdome of God: and the Apostles manauiling thereat, answered, Who then can bee saved? What respected they I pray you? surely, non facultates, fed cupiditates: not great substance, but greedie desire of them.*

Philst.

Immediately hee sheweth, that rich Abraham had preheminence in heauen, before poore Lazarus. *Reade the Scriptures, (saith he) and thou shalt finde rich Abraham, that thou mayest knowe, it is not riches that is punished. Abraham had great store of golde, siluer, cattell and householde. Hee was rich, and yet was poore La-*

zarus brought into his bosome: the poore man in the bo-
 some of the rich; or rather both rich before God, and both
 poore in spirite &c. Marke this, that you do not commonly
 blame rich men, or put trust in poore estate. For if a man
 should not put his trust in riches, much lesse in pouertie. To
 the like effect speaketh Hierome, Is it euill to haue riches
 iustly gotten, so that a man giue thanks to God that gaue
 them? No, but euill it is to put a mans trust in riches. For in
 another Psalme it is sayde, If riches come vnto thee set not
 thine heart vpon them. A man may haue riches for his ne-
 cessitie, but hee may not possesse them to delight in them.
 Well therefore saith Chrysostome, As I haue sayde, wine
 is not ill, but drunkenness is ill: so say I, riches are not ill,
 but couetousnesse is ill. A rich man is one thing, and a coue-
 tous man is another. A couetous man cannot be a rich man.
 And to the same meaning in another place: Let vs
 not falsely accuse either riches or pouertie: for both riches
 and pouertie are such, as, if we will our selues, bring instru-
 ments of vertue. Let vs therefore so frame our selues, that
 we iudge not so, as we may seeme to blame Gods giftes, but
 the euill affections of men. The same Chrysostome, Riches
 (saith he) killeth not: but to be a slaue to riches, killeth,
 and to loue couetousnesse. And againe, the rich glutton
 was punished, not because he was rich, but because he wan-
 ted mercie. For it may bee, that one hauing riches, ioyned
 with mercie, may attaine to all goodnesse. By these testi-
 monies of the ancient learned Fathers, grounded
 vpon the examples and doctrine of the Scriptures,
 you may perceiue, that riches are the good gift and
 blessing of God: that the Saintes of God haue vsed
 and enioyed them: that welth & possessions of them
 selues are not hinderous to pietie & godlinesse, but
 rather instruments of vertue and meanes to come

Homil. 1. ad
popul. Anti-
och.

Homil. 13.
ad popul.
Antioch.

Homil. ad
popul. Anti-
och. 58.

to heaven: that God doeth not condemne them in his seruants: that it is not a man voyd of lands and possession, but a heart voyde of couetousnesse that Christ desireth: that it is not riches, but the sinfull affections of men that he reprobeth. How then can it bee prooued by Christs doctrine, that any state of his disciples or faithfull seruants and followers, ought not to haue landes, possessions, or ample and large liuings? or that they be by his word so expressely prohibited, that neither Prince may suffer it without danger, nor faithfull Minister with good conscience inioy them? Let vs somewhat better consider the particular places of this doctrine of Christ, whereon this assertion is grounded. Where Christ saith, *Hoarde not vp treasures for your selues on earth*, he saith not, you shall haue no treasures. To haue treasures, and to hoarde treasures, be diuerse. Hee that hoardeth vp treasures, sheweth that hee hath a carefull minde to keepe them: but a man may possesse treasures, and yet with free heart bee willing to imploy them to godly purposes: like as *Iob* did, who had his riches alwayes ready to pleasure other. When Christ affirmeth, that *where a mans treasure is, there is his heart*: by treasure, he meaneth not the possession of riches simply, but hee meaneth that, wherein a man repositeth his chiefe treasure and felicitie to consist. And in deede it can not bee, but that hee that esteemeth his chiefe felicitie in any thing, doeth set his heart also vpon it. He that setteth his felicitie in honour and dignitie, hath his heart possessed with ambition. Hee that thinketh it to bee in worldly pleasure, hath his whole minde on playing, banqueting, feasting
and

and riot. He that reposeth his felicitie in building, giueth ouer his cogitations vnto that. So hee that iudgeth his blessednes in this life to be in possession of riches & lands, vndoubtedly can not but haue his heart fastened vpō them. And seeing that God challengeth vnto himselfe all our whole heart, and our whole soule and minde, they that so do, must needs offend God most grieuously, & make of their riches their God, and so as *S. Paul* saith, become very idolaters. Therefore if either Ecclesiasticall persons, or lay men, do so set their minds on riches, this place nightly toucheth them. When Christ saith, *No man can serue two masters, &c. and ye cannot serue God and Mammon*, Marke, I pray you, that he saith not: *No man can serue God & get riches*. For godly men both haue before time, & now may get lands & riches, procured either by heritage or by gift, or by any other lawfull meanes. Consider the Patriarch *Iacob*: who passed *Jordane* onely with a staffe in his hand, & in the time of his liuing in a strange Countrey gate so great riches, as he returned with two great cōpanies of seruants & cattel. And yet vndoubtedly this Patriarch was a good Christian, being saued by the same religion that his grandfather *Abraham* was, the father of the faithfull, who with reioycing sawe the day of Christ. Neither doth Christ say, *No man can serue God and possesse riches*. For as it is saide before, *Abraham*, *Iob*, and *Ioseph*, possessed great wealth & riches, and yet vndoubtedly, truely, and sincerely serued God. Riches are the blessings of God, neyther may anie more rightly or with better title possesse them, then the good and faithfull seruants of God. What saith Christ then? forsooth, *No man can serue two masters*:

Gene. 32.

or *No man can serue God and Mammon*. Getting or possessing is one thing, & *seruing* is another. *Seruing* presupposeth a mastership or dominion in him that is serued. He that *serueth riches*, acknowledgeth them to be his Lord and Master. *Seruitude* or bondage hath this condition, that hee wholly obey his master: that night and day he doe nothing but that pleaseth his master: that he shall be contented to haue the displeasure of all other, so that he may haue the good vvil of his master: Finally, vvhatsoeuer a seruant doth, what labour soeuer he taketh, vvhatsoeuer by his paines he getteth, he doth it to the vse & behalfe of his master. Whosoeuer is such a bondslauē to riches, is a traytour reuolted from God, neither can it be possible for him to serue God. Such a *seruing of Mammon* it is that Christ in this place rebuketh, vvhich seruice, the seruice of God cannot be ioyned.

But it were great rashnesse to thinke all that possesse lands, lordships, and riches, of necessitie to be subiect to this slauish seruice of *Mammon*, as some men vncharitably iudge of the Bishops and Clergie of England. Ioseph of *Arimathea* was a rich man, and yet in time of great perill did more seruice to Christ, then all his poore Apostles vvhich had so little to leefe. It is vvhritten in the Euangelists, *When Euen was come, there came a rich man from Arimathea named Ioseph, which also himselfe was Iesus his disciple. He went to Pilate and begged the body of Iesus. Then Pilate commaunded the body to bee deliuered, and when Ioseph had taken the body, hee wrapped it in a cleane linnen cloth, and layde him in a newe tombe &c.* Consider the circumstances of the historie: vveigh the danger
of

Match. 27.

of the time: call to remembrance how many things might haue hindered, and staied *Ioseph* from this doing, and you shall perceiue that possession of landes and riches, may be ioyned with a free & faithful seruice, yea, oftentimes more faithful, then pouerty and base estate in the vvorlde. Good Christians therefore may not condemne as slaues & seruants to Antichrist, all such as haue lands & possessions. Experience in England (God be thanked) hath taught, whē a number of poore Priests & Ministers reuolted frō Christ to the *Mammon* their Masse, that many which had the greatest liuings in this lād, were most ready not onely to be banished their countrey, but also to shed their blood, and giue their liues to serue faithfully their Lord and master Christ: and I doubt not, wil doe againe, if euer God giue the occasion. Iudge therefore more charitably of your Ministers & Preachers, (O ye English professours) which haue seene these things with your eyes, & know not how soone, to the sorowe of your owne hearts, yee may see the same againe. But they which at this day mislike the state of bishops, & do write or speake against them, are those persons, which in the time of affliction, eyther were not borne, or els were very yong, & therefore haue no sense of that temptation, which that persecution did then bring. As God of his goodnes graunteth vs now some *Halcion* dayes: so I beseech him against that day, to giue vs the grace of his mighty spirit, so that we may haue the like constancie.

It is further alledged out of Christs doctrine, that when he answered the Pharisees, *Mat. 22.* he giueth a plaine commandement, that landes and possessions should be at the pleasure of the Prince, & that Mini-

sters of the church ought to giue them vp vnto him. For this he saith, *Giue to Caesar that which is Caesars, and to God, that is Gods*: But (say they) all temporall landes are *Caesars*, therefore they ought to giue them vnto *Caesar*: and our *Caesar* is our gracious Prince and Soueraigne.

Truely it woulde make any Christian heart to lament in these dayes, to see Gods holy word so miserably drawen, racked, and pulled in sunder from the true meaning thereof. If the bishops, and other of the Cleargy of England did grudge or murmure to haue their landes and Liuinges to bee tributarie to the Prince, and subiect to all taxes and seruices, that by the laws of this Realm may be, either to the maintenance of her person, or to the defence of our countrey: Or if they did challenge such an immunitie or exemption from the authoritie of the Prince, as the Pope and his Cleargie did: Or if they did find themselves griued to bee punished by the Prince for the breach of her Lawes, as the *Donatists* in old time did, and some nowe in our age do: If they were such enemies to Princes and Gouvernours, as they would exempt the out of the state of true christianitie, & of the Church of God, and make them onely to serue their turne in euill affaires: then in deede did this place make strongly against them. But I trust the Cleargie of Englande, are with all good men out of the suspicion of these pointes. They are as willing and readie at all times to bee contributarie, as any other subiectes are: they claime no exemption from her authoritie: they willingly submitte themselves to her correction: they humbly acknowledge their obedience in all thinges, that anie Christian Prince may require: and this doe they principallie
for

for conscience sake, because it is the ordinance and commandement of God: but much mooued thereto also, as men, in consideration of their owne state, vvhich next vnder God dependeth of her maiestie. Seeing therfore the hand of God hath more straightly bounde them vnto her, then other common subiects: I doubt not, but shee vwillingly hath, and shall haue all dueties of obedience at their handes, that any Christian subiects by the word of God are bound vnto. Neither are they in any feare that her Maiestie vvill presse them to any thing, vvhich shall not stand vvith the glorie of God, and furtherance of the Gospel. But hovv these vvords of Christ before mentioned, do cōmand them presently to yeeld vp into her Maiesties hands such landes & possessions, as by the grant of her goodnes, & by the law of this realm they nowe inioy, indeede I see not. If such a Prince shall com (as I trust in my daies neuer to see) that shal put them to this choise, either to forgoe their lands & liuings, or to loose the free course of the Gospell: it is before declared, what their duty is to do therin. And I doubt not, but in the late time of persecutiō, there were many of them that would haue bin glad with all the veines in their hearts, by that choice to haue enjoyed in this Realme the freedom of their consciences, though they had bin put to as pore estate, as possibly men might haue liued in. But how that christiā princes are warranted, either by this place of the gospell, or by any part of the word of God, so hardly to deale with the state of the ministry, I haue not as yet learned, though it be in these dayes by some boldly affirmed. *Amb.* hath a worthy saying, wherein he plainly noteth both what a christiā prince may do in these

Epist. lib. 4.
in Orat. con-
tra Aussen-
tium.

things that appertaine vnto the Church, and howe a godly bishop shoulde in that case behaue himselfe. When it was proposed vnto me (saith he) that I should deliuer the plate or vessell of the church, I made this answer: If there were any thing required that was my owne, either land, house, gold or siluer being of my owne priuate right, that I would willingly deliuer it: but that I could not pull anything from the Church of God. And moreover I sayde, that in so doing I had regarde to the Emperours safetie, because it was not profitable either for me to deliuer it, or for him to receiue it. Let him receiue the words of a free Minister of God: If he will doe that is for his owne safety, let him forbear to do Christ iniury. By these words ye may perceiue, both that Ambrose wold not deliuer the church goods, nor that he thought it safe for the Emperour to require it. The mening of Christ is in those words, to teach his to put a differēce between the duty that they owe to the Prince, & that they owe to God: and to declare, that vvithin their due boundes, they may both stand together. Therefore they that wil rightly folow Christ in this doctrine, must consider, in what consisteth the dutie towards a Prince or Magistrate, and wherein resteth our duetie towards God. Wee owe to the Prince, honour, feare, and obedience: obedience (I say) in al those things that are not against the worde of God and his commandements. Those things that God commandeth, a Christian Prince cannot forbid: Those things that God forbiddeth, no Prince hath authority to command. But such things as be external, and by Gods word left indifferent, the Prince by his authoritie may so by lawe dispose, either in cōmanding, or forbidding, as in wisdom & discretion he shall thinke to make most to the glorie of

of God, and to the good and safe state of his people. Among these things external, I thinke lands, goods, and possessions to bee, and therefore that the same ought to be subiect to taxe and tribute in such sort, as the lawes & state of the countrey requireth: yea, and if there shal happen in any country a magistrate, which by violence and extortion shall wrest more vnto him of the landes and substance of the people, then lawe and right requireth: I see no cause warranted by Gods word, that the inferiour subiectes can rebell, or resist the Prince therein, but that they shal euidently shew theselues to resist the ordinance of God. For they haue not the sword of correction committed into their hand, and oftentimes God by euill Princes correcteth the sinnes of the people. Wherefore, if subiects resist the hard dealings euen of euill Magistrates, they doe in that respect striue against God himselfe, who will not suffer it vnpunished. Wherefore *Ieremie* willethe the Iewes to submit themselues to the obedience of *Nabuchodonosor*, a wicked and cruell king: and *Baruch* teacheth them to pray for the good estate of the sayd *Nabuchodonosor* and his nephewe *Balthasar*. And Saint *Peter* and Saint *Paul*, will Christian subiects not onely to bee obedient to the heathen tyrants, which vvere in their time, as *Nero*, and such other, but also to make most humble and heartie prayers for them, that his people might liue vnder them a quiet and peaceable life, vvith all godlinesse and honestie. *Tertullian* also thevveth the same to haue beene the practise of the primitiue Church, euen towarde the enemies and cruell persecutours of the faith of Christ.

Ierem. 28.

Baruc. 1.

1. Pet. 1.

Rom. 12.

1. Tim. 2.

Tertull. ad
Scapulam.

A Christian (saith he) isemie to none, and least of all to the Emperour, whome he knowing to be ordained of God, must of necessitie loue, reuerence, and honour, and wish to bee in safetie together with the whole Romaine Empire.

Tertul. Apo-
log.

And againe, We pray for all Emperours, that God would graunt vnto them long life, prosperous reigne, strong armies, faithfull Counsell, obedient Subiects. &c.

We may learne then by this, that Christian duetie of a subiect consisteth in louing, in reuerencing, in obeying the Prince and Magistrate in all things, that lawfully hee commandeth: and in those things that he commandeth vnlawfully, not by violence to resist him, though the same touch our goods, our lands, yea and our life also. As touching our duetie towarde God, wee owe vnto him our selues whollie, both body and soule, and all thinges and partes to the same appertaining, according to that his Lawe requireth, *Thou shalt loue God with all thy heart, with all thy soule, with all thy minde, and with thy whole power.* For wee are his creatures, and hee is our Lorde and maker. But forasmuch as Princes, Magistrates, Rulers, Parents, Masters, and all superiours, haue a portion of Gods authoritie ouer vs, as his officers and Lieutenants in their callings: therefore God doeth permit vnto them some part also of his honour, but so farre, and in such things, and such maner as before is declared, retaining vnto himselfe our faith and religion, vvith all the partes of his diuine vvorshippe consisting in Spirite and in trueth, the calling vpon his blessed name, the confession of his holy trueth, and the obedience of his morall Lawe: vvhich thinges hee doeth not make subiect to any Princes authoritie. And if any Prince

or

or Magistrate by violence and crueltie shall breake into the boundes of our duetie towards God, I saie not that priuate subiects may by violence resist it: but surely they may not obey it; but rather yeelde into his handes, goods, landes, countrey, and life too. For so did the Prophet *Daniel*: so did the yong men his companions: so did the whole number of the martyrs of God, by whome the Church of Christ increased as *Augustine* saith, *Non resistendo sed perferendo*, not by resisting but by suffering. And *Hierome*: *The Church of Christ was founded by suffering reproch, by persecutions it increased, by martyrdomes it was crowned.* To this ende, saith *Tertullian* also, *Semen Euangelij Sanguis Martyrum*. This is the true doctrine of the wordes of Christ before mentioned, by which wee are taught to put a difference betweene our duetie towards God, and that we owe towards the Prince, yeelding to each that vvhich is his: A doctrine most profitable and necessarie to all Christian Churches and common weales. But who can gather of this, that the Ministers of the Church of Christ, liuing vnder a Christian Prince fauouring and defending the Gospel, must of necessitie giue vp into the Princes hands those landes and possessions, which by the graunt of the same Prince and the Lawe of the Lande is assigned vnto them? For if the land be *Casars*, and therefore must bee deliuered to *Cesar*: then are all goods, *Casars*, and must be also yeelded into his hands.

God saue vs from Princes that will vse like violence and tyrannie towards our Landes, goods, and bodies, as these men vse to the worde of God: I haue not as yet noted vnto you (good Christians)

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August de
Agon. Chri.

Hierom ad
Theophal.

the very grounde of this corrupt interpretation of the doctrine of Christ, and the mischiefe that is hid vnder it. I pray you therefore consider, to vvhome doth Christ speake in al those places of his doctrine before mentioned? Whome doeth he teach? whom doth he instruct, that they shoulde not hoarde vp treasure vpon earth? that they may not serue God and Mammon? that they may not bee carefull what to eate and what to drinke? that they must sell all that they haue and followe him? that they must renounce all that they haue if they will bee his true Disciples? And lastly that they must yeelde to Caesar that which is Caesars? Are these things spoken to Ministers onely? doeth Christs doctrine pertaine to Bishops and Ministers onely? Is it his will that they onely shoulde followe his godly instructions and commaundements? Then of likelihoode, as hee came onely to teach Ministers, and to bee example of life to them alone: so hee came to saue Ministers onely. But what a wicked vanitie were it so to speake or thinke?

Now if Christes doctrine bee generall to all the faithfull, as in deede it is: (that beeing the true interpretation that they vvoulde haue to bee) it must of necessitie followe, that no true Christian can keepe landes and possessions, nor abide in any wealthie or rich estate: which is the very ground of the *Anabaptists* doctrine, as all learned men do know. In so much, that all the famous men, that in this our age haue expounded the Scriptures, or written against the *Anabaptistes*, doe note, that by this interpretation of the speeches of Christ before mentioned, they doe grounde their communitie, and taking away of proprietie and possession of goods,
with

with sundry like other doctrines. We may see therefore, & it is time to take heed of it, how sathā, ynder pretences seeketh to thrust the spirit of the *Anabaptists*, & the grounds of their learning into this church of *England*. The inconuenience then of this kinde of reasoning is, either, that these sentēces of the gospel touch bishops and ministers only, and all other are left free, which is a very great absurditie: or els that the same doctrine gathered out of these places in the same sense that they vse, doth belong to al christiās, which with the *Anabaptists* taketh away al proprietie & possessions of lands & goods, & (as I haue before saide) bringeth in a Platonicall community. I say not, that they which vse these places do meane it: but surely that inconuenience & danger followeth vpon it. Therefore, they that haue any feare of God, ought to take heed, that their immoderat stomach & affectiōs against bishops & other ministers, do not ouermuch blind them, & carry them away, either to the affirming, or to the maintening of corrupt and dangerous doctrines, both to the Church and commonwealth. If this their doctrine spread in libels, shall once become familiar vnto the commō people of this Realme: it may happily breed such a scab and dangerous sore, as all the cunning in this land will scant be able to heale it. God send grace, that heede may be taken thereof in time.

They wil say (I know) That this is but a shift of Logike that the false sophisters the bishops do vse to turne the matter from themselves, when they say, that this doctrine of Christ pertaineth to al Christians, as well as to them: & will aske me how they will auoid those plain & euident words that Christ speaketh to his Apostles and disciples only, when he sendeth

them abroad two and two, to preach the kingdome of God. This (say they) doth belong to Ministers and Preachers only.

Marth. 10.

Mar. 3.

Luke 9.

As ye go, preach, saying, that the kingdome of heauen is at hand: heale the sicke, cleanse the lepers, raise the dead, cast out deuils, freely ye haue receiued, and freely giue you. Possesse not golde nor siluer, nor money in your purses, nor scrip toward your iourney, neither two coates, neither shoes, nor yet a staffe, For the workman is worthy of his meate. These words, I must confesse, do not appertaine generally to al christians, no more do they generally to al ministers & preachers of al times & places. Is it euil in it selfe to haue golde or siluer? or to haue a staffe on the way to walke with? or to weare shoes to saue his feet in iourneying? I think there is no christian that will so iudge. Christ himselfe had a purse, wherein *Indas* caryed mony for his prouision, & he suffered certaine rich women to go with him, & to minister to him & to his disciples. *Peter* also bare a sworde, & ware sandalles on his feete, when the Angell bade him put on his sandalles. And *Paul* writing to *Timothe*, willeth him to bring his cloake with him, although vndoubtedly hee had an other garment before. We must consider then what it is that Christ in this place meaneth, seeing neither himselfe nor his Apostles did obserue it according to the strictnesse of the letter.

There be some that say these precepts be personall, and for a time onely, not generall or perpetual: for that which goeth before may seeme to take away the continuance of these precepts, *Go not in the way of the Gentiles, but to the lost sheep of the house of Israel.* Which precept the Apostles at this time obserued, but afterward they preached the gospel vnto al
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the nations of the earth : so doe they thinke , that Christ, for the time of this message only, commanded them to possesse no gold nor siluer, &c. & from thenceforth that this commandement was abrogated. This interpretation I cannot reiect as euill , or not pertinent to the meaning of Christ . There bee also some hypocrites, & Pope-holy persons, which wil haue these precepts perpetuall, and build thereon friery & monkish superstitiō: They wil not touch any money: They wil weare no whole shooes: They wil not haue a staffe to walk with, thinking that they shew themselues the holy seruants of God therein. To this interpretation very nighly commeth that, which these men vse to proue, that bishops & preachers may haue no lands nor possesiōs, nor riches, no nor money, further then will barely prouide the meat, and drinke, and cloth, & whatsoeuer is aboue, to be of superfluitie. Some other thinke, that Christ in those words onely compareth the Ambassadors of other princes with his : as if hee had saide, I send you forth to preach the kingdome of God: and the state of an ambassade or message doeth require, that I should deliuer vnto you money, and all other like things conuenient for this voyage, as Princes vse to their ambassadours : but deceyue not your selues: the maner of this message is diuers from such messages as ciuill princes vse . In ciuill ambassades, great furniture (I know) is thought conuenient: but this message of mine is such, as nedeth no such matter to set it out. For the maiestie of the thing it selfe, & the myracles that you shal worke, shall sufficiently giue authoritie vnto it. This interpretation also I thinke not amisse: but in my opinion, & that by the

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iudgement of some other learned men, also the true
 & simple meaning of Christ was, to teach his Apo-
 stles to put their trust & whole confidence vpon the
 prouidence of God only, & for the better persua-
 sion, would haue them at this time to make trial ther-
 of, and by experience to learne, that though they
 haue nothing in the sight of the world to feede the,
 to helpe or to defend them: yet that he will so pro-
 uide for them, if they continue in their vocation &
 calling faithfully, that they shal want nothing: yea,
 that the fowles of the aire shall rather feed them the
 that they should lacke sustenance. That this was
 Christes meaning, it may appeare in S. Luke, where
 he saith to his Apostles, *When I sent you forth without*
 wallet or scrippe, or shooes, lacked you any thing? *and they*
said, No. Then said he vnto them, But now he that hath a
wallet, let him take it up, and he that hath none, let him sell
his coate and buy a sword. The Apostles vndoubtedly
 had great need of this instruction, and to be taught
 to put their whole trust in the prouidence of God,
 and to depend vpon that onely. For he did see that
 in the execution of their office they shoulde be cast
 into all the difficulties of this worlde, which either
 Sathan or his ministers were able to raise against
 them. This lesson is very necessary also for all other
 christians, but principally for the ministers & prea-
 chers of the Gospel, whensoever God for the pro-
 fession & teaching of his truth shall cast them into
 the like difficulties. For if they do not rest vpon that
 onely, they shall finde lands, possessions, power, au-
 thoritie, kinred, friendship, & all other helps of this
 world, to be but as a broken staffe to leane vnto.

But what maketh this against that, that ministers
 of

Luke 22.

f the Church in the calme times of quietnesse, may nioy the benefites and liberalitie of good and gracious Princes, whom he hath appointed as fosterers and nourishers of his Church and people, wherein foeuer those benefites of their liberalitie shalbe imployed, be it lands, possessions, goods, money, or any other maner of prouision?

For further prooffe of this matter against the wealthy state of the Clergy, the example of *S. Peter* also is brought in, who saith in the *Actes* to the poore same man, *Siluer and gold haue I none, &c.* Loe (saie hey) *S. Peter* was a right Apostle, & was in so poore case, that he had neither siluer nor golde, no not so much as hee could bestowe a meane reliefe vpon a poore begger. His example should our rich bishops and Preachers followe. And *S. Paul* to *Timothie*, *Having food and rayment, we should therewith be content.* A2. 1.

Here we may learne (say they) what manner of liuing Ministers of the Church shoulde haue, that is, so much onely, as will provide them meate, drinke, and cloth: whatfoeuer is aboute, that is superfluous, & more then Gods word requireth. Who seeth not (good Christians) whereat these men shoote, and what state of the Ministerie, this earnest zeale that now is pretended, woulde settle in this Church? that is, more miserable and worse provided for, then any other state of the lande beside. Those heartes wherein is true deuotion, and the right loue of the Gospell, are rather ouer bountifull toward the Preachers thereof, then too sparing. For they are thus affected, that they thinke nothing too deare for the, yea, if it were possible, they would giue their eyes vnto them out of their heads, as *Paul* saith to the *Galathians*.

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What spirit this is therefore that would so hardly pinch & wring the ministers of the church, it is evidently to be gathered. The principall purpose at the beginning was, to proue y^e the Ministers might not by the word of God inioy any temporall lands: but now forsooth, through the goodnesse of their cause, in the vehemencie of their reasoning, and fullnesse of their prooffe, it falleth out so, that Ministers may not haue so much as any peny in their purse to prouide them sustenance: but must liue vpon the charitable almes of the people, & content theselues with meat, drink, and apparel onely, as the Apostles did. For they are no spiritual men (say they) that haue temporall liuing. Yea, of the very tithes they ought to claime no more, then may serue them to meat, drink, & cloth. And if the same be denied them, they may not by law sue for it. *For if their coate be taken from them, they should deliner their cloke also.*

Math. 5.

This doctrine doth very well iustifie the couetous and vncharitable dealinges of many Parishioners, which partly by violence, partly by craftie meanes detaine from the Ministers their portiō of tithes appointed by the lawe. This doctrine giuerh good countenance to corrupt patrones, who wil not bestow their benefices, but by composition of a good part of the fruits to their owne vse & commoditie. And when the liuing shall be worth 100. pounds by the yeere, they will aske, whether thirtie or fourtie pounds bee not a sufficient portion for the Parson? This dealing before time hath bin accounted little better then sacrilege or simonie: but now it may be thought (if this doctrine be good & allowable) that it is lawfully done, and according to the worde of God:

God: yea, and that the minister is a couetous worldling, and worthy great blame, that will not content himselfe with such a rate, as they willingly shall allow him. What care they which thus reason haue, I wil not say of the preaching of the gospel, but of the state of learning and knowledge in the Church of Christ, all men may euidently perceiue. Either they iudge, as I haue before written at large, that men be Angels without corruption, and will followe the course of learning for conscience sake, though there be no hope of reward to allure the: or els they think, that God wil miraculously giue knowledge to such as he shal incline to the Ministry, as hee did in the primitiue Church to his Apostles, and other.

As touching the example of Saint *Peter*, it is before declared, what cause Christ respected in the choosing of so poore Apostles, and leauing them in so base state and condition of life: that is, that the worke of winning the whole world to the doctrine of saluation by so simple and poore instruments, as in the iudgement of men they seemed, might bee the greater glorie to God, as Saint *Paul* saith: Especially seeing he did set them forth, and furnish them vvith the heauenly riches of his holy spirite, that is to say, extraordinary knowledge, rare giftes of vertue, and povver to worke miracles.

But vpon this extraordinary dealing of God in the founding of his church, to ground a general & perpetual rule, to bind the Ministers of al places & times, is such maner vsing y scriptures, as must needs breed great inconueniences among the people of God.

As for the words of Saint *Paul*, there is no man I thinke, but that hee may perceiue they are spoken generally,

1. Tim. 6.

Matth. 6.

generally, and not to Ministers onely, as they are in this place applied. Remember the place: viewe the circumstances: consider what goeth before, and what commeth after, and you shall vnderstand it to be true. For *S. Paul* there, speaketh to the same purpose, that *Christ* doth *Matth. 6.* when he willeth me not to bee carefull what to eate, what to drinke, or what to put on, but that they should seeke the kingdome of God and the righteousnesse thereof, and al other things should by the prouidence of God bee cast vnto them. So, I say, *S. Paul* exhorteth men not to be in loue with the riches of this worlde, which they shal neuer cary away with the, that they should not practise wicked waies to gaine, but accout godlines their chiefe gaine & comoditie, holding themselves contented with those things that the necessitie of nature requireth, that is, foode, & apparel: For whatsoeuer is aboue that, may seeme to be superfluous. This wholesome doctrine, the spirit of God in the scriptures doth often cast vpon the consciences of Christians, as a necessary bridle, to stay the wicked affection of couetousnes & greedy desire of the world, wherto the corruptiō of our nature is giuen. And yet he doeth not condemne riches, or a more plentiful life, as euill in it selfe. It is the heart, the minde, and the affection, that God would haue staid and kept vnder in his obedience, and not the forbearing of the externall creatures as before is at large declared. *Iob* in the middes of his greatest wealth had as poore and as contented a heart, as he that had a small liuing, and did no more exceede in gluttonie, or other riotous excessse, then hee did, which had not a peny more then to prouide meate, drinke,

drinke & cloth. This doctrine, as it doeth generally pertaine to all Christians: so I denie not, but it very nighly and chieflly ought to touch Preachers & ministers of the Church. Wherefore I must & do confesse, that so much as our bishops and Clergy want of the performance hereof, they want of that perfection that by the word of god they should haue. But how cā it be proued hereby, that they may not haue more ample or large allowance then shal suffice the for necessarie foode & apparell? In deed that cōtention of mind they should haue, whensoever God calleth them to that necessity, yea & whē they be in their wealthiest state that any cōdition of a christiā common weale doth giue them, they ought not in those things to exceed, but to keepe that moderation that godlines requireth: & whatsoever is about that, they are bound in conscience to see godly and honestly bestowed, or else they grievously offende God, and giue euil example to other. This rule (as I haue said) pertaineth in like maner to all christians: and therefore it can no more follow vpon this, that the lands & livings of ministers must be taken from them, because it bringeth superfluitie vnto them, and more then the necessitie of nature requireth, then you can conclude the same against all other Christians that haue more ample lands and livings then will suffice them to the like purpose. As I haue said before, so say I now againe, If our bishops & other clergy men, imploy the ouerplus of their large and plentifull livings vnto euill and naughty vses, neither I nor any other can therein defend them.

For the better vnderstanding of my aunswere to these places, and of the imperfect manner of reason-

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ning vsed by the aduersary: it behoueth to consider, that God in his worde layeth downe a perfect measure of his iustice, and an absolute rule of that life that Christians shoulde leade. As for example, when he saith in the Law, *Thou shalt loue the Lord thy God with al thy heart, with all thy soule, with all thy mind, with all thy power, and thy neighbour as thy selfe*: This commandemēt requireth, that al the parts & members of our soule inwardly, and our bodie & goods outwardly, shoulde bee bent and giuen ouer to the setting forth of the glory of God. Our *heart* is the roote of our affections: therefore we are commanded to loue or hate nothing, to feare or hope for nothing, to desire or shun nothing, not to besorie for any thing, nor reioyce in any thing, but onely in God & his glory. By our *soule*, is meant al the course of our life: our infancie, our yong age, our middle age, & our old age. Wherefore in this it is required, that the whole time of our life, from the beginning of our birth to the houre of our death, shoulde bee employed to the seruice of God. Our *mind* comprehendeth our reason and vnderstanding: so that by that branch, we are taught that our vnderstanding, our reason, & all the cogitatiōs of our mind should be occupied in nothing, but in the loue of god. Our *power* noteth al the strength and fences of our body, and the abilitie of worldly substance and outwarde gifts of God. So that there is nothing appertaining to vs, either inwardly, or outwardly, (as I haue said) but God wholly requireth the same to his seruice: and if wee doe faile therein, we offende his iustice, and want of that perfect rule of life that is prescribed vnto vs: Infomuch, that if the mercie of God in
Christ

Christ our Sauour helpe not, wee deserue for the same euerlasting damnation. To the declaration of the latter part of this rule, *that wee shoulde loue our neighbour as our selfe*, appertaineth the doctrine of Christ, *Matth. 5. that wee should not so much as once be moued with anger toward our neighbour, that we should not looke vpon a woman to lust after her, that wee shoulde not onely loue our neighbour as our selfe, but that we should loue our enemies, blesse them that curse vs, doe good to them that hate vs, pray for them that persecute vs, &c.*

As for our money, lands, goods, and possessions, we should haue our mindes so little giuen to them, and our hearts so smally set vpon them, that we nothing at all should care for them further, then that they may be vnto vs, either instruments of vertue, or necessary helps of our fraile life. Yea, there is nothing so nigh, nothing so deere vnto vs by Christes rule, eyther eye, or hande, or foote, or whatsoeuer it bee, but we shoulde cut it off, and cast it from vs, if it be a let or hinderance vnto vs to enter into the kingdom of God. Finally, our bodies being here in this vale of miserie, our minds, and hearts and conuersations should be in heauen: *they that haue wines, as though they had none: they that weepe, as though they wept not: they that reioyce, as though they reioyced not: they that buy, as though they possessed not: they that vse this world, as though they vsed it not.* 1. Cor. 7.

To this rule of christian perfection, appertain all those sentences and exhortations of Christ & of his apostles, which before you haue heard alledged, tending all to this ende, to pull away the hearts of men from the loue of riches and care of this worlde, that they may set the same wholly vpon God. This rule

is laid down not only for ministers of the church, as though they only were the seruants of God, but also for al other faithful Christians, whom it bindeth as straitly as it doth the ministers. For it is a marke, vnto which they both should direct their whole in-deuours.

They therfore that wil apply this rule to some one state of men, and not to other, fall into like error as Monks & Friars did, dreaming a more strait order by God to be appointed to one, thē to another. The Minister so much as he lacketh of this perfection, so much is he indebted and in danger vnto God: And if he flie not to the mercie of God purchas'd by the merite of Christ to wash away that want & imperfection, vndoubtedly there resteth nothing, but eternall damnation.

Now, as I haue saide of the Minister, so must I say of al christians beside. Therfore out of this doctrine is no particular applicatiō to be made more to one state then to another, but only this, that ministers, because of their calling, should shew themselues to come neerer to this marke, then other. Where the error in resoning is, you may now by this perceiue, which consisteth in two points. First, that the branches of the rule of christian perfectiō generally giuē to all, are applied only to ministers of the Church, as speciall precepts to binde them: And secondly, that the perfourming of this rule is more imputed (as the monks & friars did) to the outward refusing of Gods creatures, then the brideling of the affections & hūble contentation of the mind before God.

By this corrupt maner of reasoning in these days, are framed sundry dangerous arguments against
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the state of the Ministry here now with vs in England. As for example, Our Bishops and Ministers are euill men: they aunswere not the perfect rule, that is prescribed vnto them by the word of God: therefore they should be deposed, their state altered, and their Lands and Livings taken into the Princes hands, or be otherwise imployed as it shal be thought good.

The daunger of this argument will be easily perceiued, if you apply the same to other states, as thus: Princes, Magistrates and noble men are euil, they doe not fulfill that rule of right and perfect government that the worde of God requireth: therefore pull them downe, set o:her in their places, or alter their state cleane.

This is a seditious and perillous argument, especially when common and inferior subiects, not hauing authoritie, shall take vpon them to bee iudges in such cases, as nowe they doe against bishops.

With this manner of reasoning (as I haue before noted) the Deuill filleth the heads and hearts of his troublesome instrumentes, when hee intendeth to worke mischiefe, either in the Church of God, or in the state of any common weale.

This maner of arguments they alwaies vse, which for priuate respects, pretend generall reformations or alterations in the state of a Church or countrey, wherein they liue. Let the Bishops and Cleargie of England haue such iudges and triall, as the word of God requireth, & euer hath bin vsed in the Church of Christ: yea, or such as other states would thinke reasonable and indifferent for themselues in their calling: and then, on Gods name, let them abide the hazard of the sentence eyther with them or against them, and the daunger of such penaltie as in iustice and equitie may bee assigned. Another

daungerous Argument is this: Bishops & Preachers by Christ are commaunded not to be careful for the world, not to hoord vp treasures in earth, yea to renounce all they haue and follow Christ: therfore they ought not to haue any lands or Lordships, or great & wealthie Liuinges, but to be contented with meate, drinke & cloth. &c. The hardnes of this reason will be the better vnderstanded, if the like be applied to some other persons.

Noble men and gentlemen, if they wil bee right and true Christians, by Gods worde are commaunded not to be careful for the worlde, not to hoord vp riches heere on the earth, yea to renounce all that they haue, and followe Christ: therfore they may not haue so great and ample liuinges more then other, but shall content themselues vvith such a moderate portion, as may tollerably maynteine them, in seeing the administration of iustice in their countreys, and the residue that nowe is spent in gaming and vnnecessarie pompe, and vanitie of the worlde, to be employed to the maintenance of a great number of the Princes subiects, and people of God, that are not able in meane estate to liue. For in such case were the noble men and Gentlemen of the Israelites called *Principes familiarum*, the Princes and chiefe of each tribe and familie among the people of God.

A many of such factious and seditious arguments may in like maner be framed, more meet for rebels, then for good subiects or faithfull christians, which I dee in this place for good considerations omitte. For if they shoulde bee so countenanced with particular allegations of the Scriptures, and furnished with such learning and examples of histories, as factious heads are able to deuise: happily they would carrie as much credite, and drawe as a great number of followers and mainteiners, as nowe the like
dealing

dealing doeth against the Clergie. I will not therefore tarrie any longer in this point. I haue set forth vnto you an example or two nakedly and barely, to this ende onely, if it might be possible, to open the eyes of some, which seeme in part to be blinded either with affection against bishops, or with a desire to worke and bring to passe some speciall drift and purpose that they haue deuised: for what cause, it may be more easily by wise men coniectured, then safely by me laid downe in writing.

For the further examining of this matter, & that it may be the better vnderstanded, whether ecclesiastical men may with safe consciences enioy the state of their liuing by lands or no, Let vs briefly consider the condition of the Church, & how Ministers haue bin mainteined from the beginning, euen to this day. And here I must protest, that the Histories and writers, especially such as bee of credite, are so imperfect in this point, as the trueth must bee gathered by coniecture of certaine braunches, rather then by any discourse in their writing.

How Ministers were maintained from the beginning.

For the space of the first three hundred yeeres after Christ, it is wel known to all such as haue looked into the Ecclesiasticall Histories, that it was almost in continuall persecution vnder heathen tyrantes, which with all indeuour sought meanes to oppresse Christian Religion, and the true professours therof. Wherefore in all that time it was not possible for the church to haue any settled state, by Lands or certaine reuenevv to maintaine the Ministers thereof: but they were sustained onely by the liberal contribution of godly persons, collected at certaine times for that and other like Christian vses.

For

Lib. 4. epi 5.

Canon 5.

Hom. 11 in
Numer.

For Saint *Cyprian* signifieth, that to certaine persons appointed to the office of readers, he distributed the measure of gifts & distributions, as were assigned to the Priests. The Canons attributed to the Apostles, make mention of oblations and first fruites to be brought home to the house of the bishop, beside such things as were offered in the Church. *Origen* somewhat more straightly seemeth to require the tenthes and first fruites of such increase as Christians haue by the blessing of God: his words be these. *It is comely and profitable, that the first fruites should be offered to the Priests of the Gospel also, for so the Lorde disposed, that he that preacheth the Gospel, should liue by the Gospel. And as this is good and comely: so contrariwise, it is euill and vncomely, that one that worshippeth God, and cometh into the Church, knowing that the Priests attend on the Altar, and serue the worde of God, and ministry of the Church, should not offer vnto the Priests the firstlings of those fruites that God giueth by bringing forth his sunne and seasonable showres vpon them. For such a soule seemeth not to to me to haue any remembrance of God, or to thinke, that it is God that giueth those fruites.*

Euseb. Eccl.
hist. lib.
7. cap. 30.Orig. tract.
in Mat. 31.

It may appeare also, that euen in this time the Church had certaine houses allotted to their Bishops. For when *Paulus Samosatenus* after his deposition, would not depart out of the house that belonged to the Church, it was appoynted by the authority of the Emperour *Aurelius*, that he should be removed from it, and the house assigned vnto him, to whom the bishops of *Italie* did agree in doctrine. *Origen* also mentioneth certaine rentes and reuenues due to the Church. *Many of vs* (sayth hee) *haue neede of this warning, that wee bee both faithfull, and also*

wise, ad dispensandos Ecclesiæ redditus, to bestowe the rents of the Church.

And one *Petrus de Natalibus* writeth, that in the time of *Vrbane* bishop of *Rome*, about 226. yeres after Christ, the Church first began to possesse landes tovvard the finding of the Ministers. Certaine it is, that many godly disposed persons, notvvithstāding they vv ere letted by the crueltie of tyrantes, euen in that tīme gaue large and ample giftes vnto the Church, not onely in money and plate, but as it is to be gathered, in reuenue also. For *Optatus Mileuitanus* vvriteth, that *Mensurius* bishop of *Carthage* before *Cecilianus*, vvhen hee vv as sent for to the Emperour, fearing that he should returne no more againe, left in the custody of certain persons *Ornamenta plurima & aurea & argentea*, many ornaments of gold & siluer. The restoring of which ornaments & iewels afterward, was one great occasion of the schisme of the *Donatists*, as the same *Optatus* sheweth. Wherefore it may appeare, the Church was not in those dayes so poore & needie, as some men would haue vs thinke it was: though it were then vnder heathenish & cruel tyrants, with al extremitie forbidding, that any persons should giue either goods or lands to the releefe of it. *Sabellius* writeth, that in the time of *Maxentius* the Emperour, one *Lucina* a noble and rich gentlewoman of *Rome*, appointed the Church of *Rome* to be heire vnto all her substance & possessions. Which, whē that cruell tyrant vnderstoode, he for the time banished her out of the citie. But when *Constantine* that good & first Christian Emperour, vnderooke the defence & maintenance of Christian religiō, he not only liberally bestowed vpon the

Opt. lib. 1.

Ennead. 7.
lib. 8.Lib. 1. de sacrosancto
ecclesi.

Lib. 16. Cod.
Theod.

Lib. 10. c. 5.

Sabell. En-
nead. 7. lib 8.

Sozom. lib. 1.
cap. 8.

Wutieb. ecclef.
hist 10. ca. 7

Leg. tertia.
Cod. de episc.
& clericis.

Lib. epist. 5.
in orat. cont.
Auxantium.

Church himselfe, but by law made it free, to all that would giue any thing vnto the Church, were it in lands or otherwise. Which law *Valentinianus*, *Theodosius*, & other afterward confirmed, nor euer was it abridged but by *Iulian* the Apostata. A copy of one decree of *Constantine* is in *Eusebius*. Those things that belong to the right of other, we will not only not to haue retained, but plainly to be restored. Wherefore our wil & pleasure is, that so soone as thou shalt receiue these our letters, if there be any goodes belonging to the Catholike Church of Christians, either in cities or other places, takē in possession by the citizens, or by any other, that the same presently be restored in like right, as before they had it. See therefore that all things, either houses, or gardens, or whatsoever be with speed restored to the Church againe. By this meanes, not only the Emperours themselues gaue both lands & many other rich gifts, but also sundry other rich & godly persons. *Constantine* gaue lands in the country about *Sabine*, and an house & a garden at *Rome*. The same *Constan.* out of the tribute of euery city, gaue a portion to the churches for the maintenāce of their Ministers, & establisht thē to cōtinue as a Law for euer. *Eusebius* writeth, that beside many other benefices (as contribution of corne, building of Churches, &c.) he granted to all Ecclesiastical persons, free immunitie of all seruices and taxes, sauing onely for their lands. For the lands of the Church were subiect to tribute, as other were, by an ordinance made by the sonnes of the forenamed *Constantine*. This may appeare also by *Ambrose*, writing of the second *Valentinian*. If he require tribute, we denie it not: the lands of the Church do pay tribute. The church then had lands, and that a good while before *Ambrose* his time,

time, which was about the yeere of our Lord three hundred sixtie and eight. Yea, *Ambrose* himselfe liued by his owne lands being Bishop. Therefore it may appeare hee did not thinke it to be against the worde of God, for a Bishoppe or Minister of the Church to liue vpon the reuenewe of landes.

After the time of *Constantine*, the wealth of the Church increased, as well in landes as other substance & prouision, not only by the gifts of Emperors, Kings, and Queenes, but partly also (as I haue said) by the deuotion of other godly persons, who oftentimes left to the vse of the Church, either a great part, or their whole substance and possessions, partly by the gift of bishops themselues, partly by other ecclesiastical persons, which, because they were not married, nor had issue or heires, were by order bound to leaue vnto the church, all their possessions, both lands & goods. Sometime also by the punishment of offenders. For it is read, that one *Bassus* gentleman falsely accused *Sixtus* bishop of *Rome*, & when *Sixtus* had cleared himselfe in a synode of Bishops, *Bassus*, for his slanderous accusation, was banished, & his landes giuen vnto the Church. The same *Sixtus* gaue lands vnto the Church himselfe also. *Crescentius* a noble man gaue vnto the Church of *Rome* all his substance, and a manour in *Sicilie* called *Argianum*. *Eudotia* the Empresse, wife to *Theodosius*, adorned the Bishops house at *Constantinople*, & gaue vnto it a yeerely reuenue. By the counsell at *Berythe* it may appeare, the Church of *Edesa* had rentes, manours, woods, & plate set with pretious stones, &c. This state of wealth & church grewe vnto, not much more then in the space of one hundred yeeres after

Basilapist.
140.

Platina.
Sabell. en-
nead. 8. lib. 1.

Niceph lib.
14. cap. 5.

it pleased God to giue peace vnto it frō outward & Heathenish enemies: and yet in the meane time had it other tempestes and bitter stormes of aduersitie, that did more hinder deuotion and godlinesse, then the bloody persecutions of the Emperours did: as namely the troubles raised by the *Ariā* heretikes, by the space of many yeres, & especially in *Asia, Greece,* and al the East parts of the world. And shortly ther-upon followed the horrible inuasion of the *Goths, Vandals, Herules,* & other barbarous people, which as swarmes came out of the North parts, & with maruellous cruelty ouerwhelmed all the west Countreyes of *Europe*, to the great hindrance, daunger, & vnquietnesse of the Church of God. After these stormes and tempests were somewhat ouerblown, the riches of the Church did very much increase, both in lāds & otherwise, by such means as before I haue rehearsed. And this generally I obserue in al histories, & in al times, that the wealth thereof vnder christiā princes was neuer diminished, but rather increased: nor euer did they murmur at it, or thought it too much, vntill the Pope chalenged his vsurped dominion, & did seek to bring the necks of Princes vnder his girdle, & to alter Empires, Kingdomes, & Principalities at his will and pleasure, saying, that he had *Insvtriusq, gladij*, the power of both swords.

Here (I know) some will say, that by mine owne confession, I am fallen to acknowledge that botch that first bredde Antichrist, and set him vp into his throne about Kings and Princes, that is to say, the immoderate wealth of the Ecclesiasticall men, which then did corrupt religion, and so, say they, doth it now with vs. No, no (good Christians) they that so say, cyther are blinded with ignorance, or
 looke

ooke into things with partiall eies, & seeke rather a secret furthering of priuat purposes, thē the knowledge of the true causes of that, wherof they speake. For they that will indifferently consider the states of times, & with true iudgement weigh the circumstances of them, may easily discern, that it was not the vvealth of the Clergy, but other causes of greater vveight and importance, that set vp Antichrist aloft in his throne, and wrought him the dominion of the church, which I pray God may be more carefully looked vnto amōg vs, then yet I perceiue that they haue bene: especially if we meane so earnestly to keepe away from vs the returne of his corruption, as many now would seeme to do.

The first cause that aduanced Antichrist, was *Schisme and heresie in the Church*, for the space of 200. yeres and more, together with the barbarous irruptions which before I spake of. The secōd cause was, *the generall decay of learning, & especially of the knowledge of the Scriptures, and of the tongues*. Thirdly, *the vsurpation of Ecclesiasticall Discipline*, practised against Emperours and Princes, by which hee conquered more then by all other meanes. The helping causes to these principall, were these two: first, the negligence, the vnskilfulnesse, the vnworthinesse of many emperors and gouernours, giuen ouer rather to wantonnesse and voluptuous pleasures, then to the care of their charge: and secondly, the superstitious deuotion of the people, maintained by corrupt doctrine. But the graund cause of al causes was, *the iust iudgement of God*, for the generall vnthankfulnesse of the worlde, in receiuing the knowledge of his gospel, which he sent among them.

The true
causes that
set vp Anti-
christ.

And this cause was vniuersall in all estates and kindes of persons, as well ecclesiasticall as other. The bishoppes and Ministers were giuen ouer to maintaine factions and hereticall doctrines: Princes looked more to their sensuall pleasure, then to the godly gouernment of their subiects: the people were bent wholly to superstition and wickednes of life, so that (a smal number only excepted) none did study howe in life and godly conuersation, to frame theselues to the good & wholesome doctrine of the Gospel, which at the hand of many godly men, they at the beginning had receiued. Sundry of these or the like causes haue we now also growing & encreasing among vs: and therefore haue we great cause to feare the like iust iudgement of God, that eyther shal cast vs againe vnder the tyrannie of Antichrist, or bring vpon vs some plague no lesse grievous then that is.

Our ministers and Preachers breake out to Schismaticall factions and curious doctrines. The people, in steed of superstitious deuotion, haue conceiued an heathenish contempt of Religion, and a disdainfull loathing of the ministers thereof. Vice and wickednesse ouerwhelmeth all states and conditions of men. None almost, vnlesse it bee some that God reserueth to his secrete knowledge, studie to shew themselues thankfull to God, and in life to expresse that, which in doctrine they will seeme to approue. I pray God, that by abusing this long suffering of the Lorde, we heape not vp wrath for our selues against the day of wrath. God hath dealt as mercifully with this land, as euer hee did with any. I beseech him, that in time we may repent with *Ninie*, and turne to him in sackcloth and ashes, while hee may

may bee founde, and while hee stretcheth vnto vs the hande of his gracious goodnesse, least when it is too late, and hee hath turned his face from vs, we crie vnto him with vaine gronings, and mourne with vnprofitable sighings. Hee sent the light of his trueth into this Realme, first in the time of King *Henry* the eight, and brake the power of Antichrist among vs: but because hee sawe neyther thankfull receyuing of the Gospell, nor any thing studied for by men generally, but the benefite of Abbey lands, and possessions, to enrich them-selues: hee by and by cut off the comfortable sweetnesse of his worde, with the bitter sauour of the sixe articles, and sharp persecution of them that professed true religion.

His iustice in deede coulde no longer abide the full ripenesse of the superstition, idolatrie, and wicked life of the Monkes and Friers, and such other swarms of Antichristian impietic: but our vnthankfulnes deserued not to haue the same turned to our benefite, nor the freedome of his Gospel to be continued among vs to our further comfort.

In the time of that gracious Prince king *Edward* the sixt, hee gaue vs a larger taste of his word and a greater freedome of all points of sound & true christian doctrine, to our vnestimable benefite, if wee could haue receiued it accordingly. But euen then also, hee perceiued, that wee sought not so much the increase of his glory, or to frame our liues according to our profession, as wee did studie vnder countenance of religion, by al meanes we could, to worke againe our owne worldly benefit & commoditie. And therefore did hee the second time take from this realme his fatherly blessing, & cast vpon
vs

vs that heauie scourge of persecution, which immediately followed, keeping vs vnder the rodde of his correction by the space of certaine yeeres.

Neuerthelesse, as a mercifull Father, declaring that by his chastening he sought not our confusion but our amēdment, euen for the glory of his names sake onely, beyond all hope & expectation, he shewed vs againe the light of his countenance, and that more fauourably & bountifully then euer he did before, raising for vs as it were out of the dust of death, a noble Queene, a gracious Prince, as a nurse or protectresse of his church: Vnder the shadow of whose wings, although but a virgine, he keepeth vs in great safetie & quietnesse, against al the ancient enemies, both of his church, & of our natural countrey, Notwithstanding al this, our old vnthankfulnes and forgetfulnesse of our duetie stil continueth, & we shew our selues the same men that euer we did before.

And therefore beside the earnest preaching of his word, calling vs continually to repētance, vwho seeth not, diuers times he hath shaken the rod of his displeasure ouer vs? as in the Northren rebellion, & in many signes & tokens from heauen, thereby, if it were possible, to waken vs out of our sinful security, wherein we sleep so confidently? Yea, and the more to keep vs in feare, he hath made vs to nourish in our bosomes the apparant instrument of his wrath, by whō we could not choose but see, that in a moment he might haue taken frō vs both the comfort of his Gospel, & the freedom and happinesse of our state. Here must I put you in mind again of his exceeding mercies shewed toward vs euē in these few months, deliuering vs frō the bloody cruelty of our enemies.

But

But to what effect, I pray you, commeth all this carefull working of our mercifull God, by sayre meanes and foule meanes thus labouring to drawe vs vnto him? Doth it quicken in vs the care of our saluation? doth it increase the feare of his displeasure? doth it stir vp any more zeale and rue of his Gospell? hath it any thing diminished our vncharitable strife & contentiō? doth it any thing abate the obstinacie of the aduersary? hath it any way diminished the loosenes of our liuing? hath it taken from vs our pride in apparell? our daintines in feeding. our wastfull and pompous building? hath it made lesse any euill among vs, and not rather increased euery thing, to an higher degree then euer it was before? Shall we thinke then, that this our vn sensible dulnesse and vnthankfulnesse, can bee without imminent punishment? Surely, me thinketh the song of *Esay* the Prophet painteth out our state and condition with the euent that will follow of it. *The Lord hath chosen this lande, as his beloued vineyard, hee hath mounded it with his gracious fauour and diuine protection, hee hath stoned it by casting out the rubble of the Synagogue of Antichrist, the broken stones I meane, of idolatrie, superstition, false doctrine, and corrupt worship of God: hee hath planted among vs the sweete grape of his most wholesome Gospel, and the true vine Christ Iesu: he hath set vp a watch Tower of Christian gournement, and a wine presse of earnest preaching of repentance, to presse and wring mens hearts, if it were possible, to yeelde forth the sweete iuice of the fruits of the gospel to the glorie of God. And he long hath looked, (for these his great benefites) that wee should haue*

Esay. 5.

Kk.j. brought

brought forth *sweete grapes*, and we haue yeelded nothing but sowre and stinking fruites, discord and dissension among our selues, couetousnesse, oppression, extortion, drunkennesse, banquetting, voluptuous pleasure, whoredome, adulterie, securitie in sinne, contempt of God, disdain of his Minister, despising of his worde, selfe-liking in our owne doings, confidence and trust in our owne wisdom and policie &c. I pray God therefore in time wee may take heede of that heauie iudgement that followeth, I meane, that hee will *take away the sedge, and breake downe the wall* of his mightie protection, whereby onely wee haue hitherto remained safe, and that hee will lay vs waste that the beastes of the fielde may ouertrample vs: that hee will take from vs the teaching and preaching of his Gospell, vwherevith in vayne hee hath so long digged and delued in our barraine heartes: that hee will forbidde the cloudes of his heauenly providence to rayne downe vpon vs his great and manifold blessings, vvhich beforetime hee hath giuen vs, so that wee shalbe left as a desolate ground, breeding nothing but bushes and brambles of ignorance, errour, idolatrie, superstition, heresie and vicked life, and bee made subiectes and slaues vnto our greatest enemies. The Lorde turne away that, which our vnthankfull hearts may iustly feare to be at hand. &c.


By this that I haue written, as I doubt not but the godly may perceiue it was not riches and vvealth of the Cleargie that first set vp Antichrist in the vsurped throne of his dominion ouer the Church, but that there vvere other more true and right causes

ses that bredde that mischiefe: so likewise that conscience, that feareth God, and without affection looketh into the state of this time among vs, and rightly weigheth and considereth thinges, may easily iudge, that it is not the Lands and great liuings of bishops & Ecclesiasticall persons, but other matters, more heynous & more grievous, that wil haste the wrath & displeasure of God against this realme, which indeed, it behoueth bishops principally, and all other in their states and conditions to haue care of, and in time, while wee may, by all godly meanes to preuent it.

The affection of them, which at this day speak so much against the Landes and liuings of Bishops, and other Cleargy men, is much like the dealing of those persons, that murmured against *Marie of Bethania*, which in the house of *Simon* the leper, in testimonie of her thankfulnessse, for the great mercies that shee had receiued of Christ, powdered vpon his head the precious oyntment of Spike-narde. For euen in like manner our gracious Queene, when God had deliuered her out of the iawes of the greedie Lyons, and cruell wolues that sought her blood, and by his mighty hande had set her in the throne of this her Fathers kingdome: to testifie her thankfull minde, and to shewe her liberall and bountifull heart towarde the Church of GOD, shee powdered vpon it this plentifull gift, towarde the maintenance of the Ministers and Preachers of his woorde, that shee might declare to the worlde, that in imbracing the Gospel, and restoring the same to this Realme, shee had not that minde and affection, which some other haue

Kk. ij. shewed,

shewed, that is, vnder colour thereof, to make the increase of her owne benefite, and the commoditie of her Crowne. But as then *Judas* and some other Disciples murmured at *Marie*, and vnder pretence of holinesse and charitie towards the poore, found great fault with that superfluous excesse (as they thought it) euen so now, many Disciples among vs, with like colour of religion and holinesse, and of zeale towards the perfection of the Church (forsooth) murmur at the liberal benefite of our prince, which she hath bestowed vpon the Church, & think the same a great superfluitie, that might bee better employed sundry wayes, to the benefite of the common weale. Whatsoever is pretended, I pray God the cause of the grieve bee not the same that *Iohn* mentioneth to haue bene that, which first began the murmuring at that time. But whatsoever is the cause of this reproofing of the liberalitie of our gracious prince and soueraigne: if the time did now serue, I could with better reason and authoritie prooue the Contrary Proposition to that which they take vpon them to maintaine: that is, *That it is not lawfull to bestow such linings vpon Laymen, as are appointed by godly lawes for Ministers and Preachers of the worde of God*. But the shortnesse of the time wil not now serue to follow that course.

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